The Knowledge of things Vnknowne.

Shewing the effects of the PLANETS, and ot
ASTRONOMICAL Conſtellations.

With the ſtrange Events that befall Men, Wom
and Children borne under them.

Compiled by GODFRIDUS *ſuper palladium de Agricultura, Anglicarum.*

Together with the Husband mans Practice, or Prognoſtication for e
as teacheth *Albert, Alkind*, and *Ptolomey*

With the Shepheards Prognoſtication of the Weather, and *Pytha*
his Wheele of Fortune

This is unknown to many men, Though it be known to

Printed for *John Stafford*, and are to be ſold by *Francis*
of the Lambe in the Old-Bailey.

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THE BOOKE

of *Knowledge*,

Both necessary and usefull for the benefit of all People.

Sunday.

If the Nativity of our Lord come on Sunday, Winter shall be good, the Spring windy, sweet and hot, Vintage flourishing, Oxen and Sheepe multiplyed, Nones and Pitae plentifull, Peace and Mercy in the Land, and all the Sundaies in the yeare profitable. They that be borne shall be strong, great and shining; and he that sheet shall be found.

Munday.

If it fall on the Monday, Winter shall be indifferent, Summer dry, or cleane contra-

ry;

ry; so that if it be rainy and tempestuous, vintage shall be doubtfull: in each Monday of the said yeare, to enterprise any thing, it shall be prosperous and strong. Who that lyeth shall soone be found: Theft done shall be proved, and hee that lyeth into his bed shall soone recover.

Tuesday.

IF it come on Tuesday, Winter shall be good, the Spring windy, Summer fruitfull vintage laboursome, Women dye and Ships perish on the Sea. In each Tuesday of the same yeare, to begin a worke it will prosper: he that is borne shall be strong and covetous, dreames pertaine to ire, he that lyeth shall soone be found; theft done shall be proved.

Wednesday.

IF it come on the Wednesday, Winter shall be sharpe and hard, the Spring windy and evill, Summer good, vintage plentifull, good wit easily found, young men dye, honey sparing, men desire to Travell, and Shipmen sayle with great hazard that yeare. In each Wednesday to begin a worke is good.

Thursday.

IF it come on the Thursday, Winter shall be good, the Spring windy, Summer fruitfull

full, Wintage plentifull, Kings and Princes in hazard. And in each Thursday to begin a new worke prosperous; He that is borne shall be of future speech, and worshipfull; he that flyeth shall soone be found: theft done by women shall soone be proved. He that taketh in his bed shall soone recover.

Friday.

IF it come on the Friday, Winter shall be marvellous, the Spring windy and good, Summer dry, Wintage plentious: There shall be trouble of the ayre, Sheep and Bees perish, Oats dear. In each Friday to begin a worke it shall prosper, he that is borne shall be profitable and laborous. He that flyeth shall soon be found, theft done by a child shall be proved.

Saturday.

IF it come on the Saturday, Winter shall be darke, snow great, fruit plentious, the Spring windy, Summer evill, Wintage sparing in many places: Oates shall be deare, Wax sick and Bees dye. In no Saturday to begin a worke shall be good, except the course of the Moone alter it: Theft done shall be found. he that flyeth shall turne againe to his owne:

[illegible] Those that are fiche, shall long wail and uneath they shall escape death.

2. Of the Birth of Children in the Dayes of the Wooke.

On the Sunday who that is borne shall be great and shining. Who that is borne on the Munday shall prosper, if he begin a worke on that day. Who is borne on the Tuesday, shall be Copetous, and perish with Iron, and hardly come to the last age, and to begin all things is good. He that is borne on the Wednesday, shall tightly leanne words. He that is borne on the Thursday, shall be stable and shoe hipfull, and to begin all things is good. He that is borne on the Friday, shall be of long life and Lecherous, and to begin all things is good. He that is borne on the Saturday, shall seldome be profitable, but if the course of the Moone bring it thereto.

3. The nature and disposition of the Moon in the birth of Children.

The first day *Adam* created.

IN the first day of the Moon Adam was made: to doe all things is profitable, and that thou feest in thy sleepe shall be well, and turne into joy; if thou seemest to be overcome, neverthelesse thou shalt overcome. A Child that is borne shall soone increase, and be of long life, and rich; he that falleth sicke shall long wail, and suffer a long sicknesse. It is good to let a little blood.

The second day *Eve* made.

IN the second day of the Moone Eve was made: to doe an errand is good, to enterprize any thing is profitable: as to bind a sell, and flye into a ship to make a way; and to sow seeds: theft done shall soon be found. Whatsoever thou shalt see in sleepe, suddon effect it shall have whether it be good or evill, to let blood is good. A Child that is born soon shall

wait

war, and he shall be a Lecherer; and if a woman prove a strumpet.

The third day *Cain* was borne.

¶ The third day of the Moone Cain was borne; abstain from doing of any thing, except thou wouldst not have it prosper; draw up rots in the yard and in the field: theft done shall soone be found. Whatsoever thou seest in sleepe is nought: the man child shall grow for the time, but dye young. A sick man that falleth in his bed shall travell, and not escape; To let blood is good.

The fourth day *Abel* was borne.

¶ The fourth day of the Moone Abel was borne. Whatsoever thou doest is good in each travell: the dreame thou seest, hath effect; hope in God, and counsell good. A child that is born, shall be a good creature and much praised. A man that falleth sicke either soone shall be healed, or soone shall dye. It is good to let blood.

The fifth day no Sacrament.

¶ The fifth day of the Moone, doe nothing of errand, nor worke; to receive the Sacrament is dangerous: he that lyeth shall be taken or killed; the dreame that thou shalt see shall be well. Beware that thou reject no counsel. A child that is borne shall dye young:

He

He that falleth in his bed, ſome ſhall dye: to let blood is good.

The ſixth day ſend Children to School.

IN the ſixth day of the Moone, to ſend Children to School is good, and to uſe hunting. The dreames that thou ſhalt ſee, ſhall not come to paſſe: but beware thou ſay nought to any man, nor diſcover thy counſel. A child borne ſhall be of long life, and ſickly. A ſicke man uneath ſhall eſcape; to let blood is good.

The ſeaventh day *Abel* was ſlaine.

IN the ſeventh day of the Moone, Abel was ſlaine. He that falleth ſick ſhall dye: he that is borne ſhall be of long life: it is good to let blood, and to take drinke. A dreame that thou ſeeſt, long after ſhall be. Who that ſleeth, ſhall ſoon be found, and theft alſo. To buy Swine, to tame beaſts, to clip hayres, and to take all manner of nourithing is good. A ſicke man if he be medicined he ſhall be healed.

The eighth day good to do any thing.

AND in the eighth day of the Moone; whatſoever thou wilt doe is good: All things that thou wilt treat of to goe in counſell, to buy Wanciples and Beaſts to change folds of Sheepe, to lay foundations to ſow ſeeds

seeds to go in a way. A child that is borne shall be sick and dye young; but if he live, he shall be a Purchaser. A dream shall be certain, any soon shal be. If thou seest sorry things, turn them to the East. Though an old man wax sick he shall live: there shall be found; to let blood it behoveth in the midst of the day.

The ninth day, *Lamech* borne.

And in the ninth day of the Moon Lamech was born: to do all things is profitable, what thing thou wilt enterprize shall come to good effect. A dream that thou seest shall come in the day following, or in the second day; and thou shalt see a signe in the East, and that shal appear in sleep onely, within eleven dayes shal come to passe. A Child borne, in all things shall be a purchaser and good, and long of life. A sick man shall wail much, and arise. Who shall be chased, shall not be found; and who that is oppressed shall be comforted. Presume thou not to be let blood.

The tenth day, *Noah* borne.

And in the tenth day of the Moone was borne the Patriark Noah. Whatsoever thou wilt do, shall pertain to light: Dreams be in vaine and within four dayes shall come

with

without peril. A child that is born shall see many countries, and die old. Whatsoever is lost shall be hid: who that is bound shall be unbound: who that flyeth after shall be found: who that falleth in travel without peril, shall be delivered: who that falleth sick in his bed he shall long abide. To let blood is good.

The eleventh day, *Sem* born.

ALso in the 11th day of the Moon, Sem was born: It is good to begin works; a Journey; to make a Wedding; A dream within four dayes shall be fulfilled without peril; A child that is born shall be of long Life, and Religious, and he shall have a sign lovely in the forehead, or in the mouth, or in the eye, and in the latter age he shall be made better. A wench shall have a signe that she shall be learned with wisdom. To travel is good, and to change folds of Sheep from place to place. He that is sick, if long sick, shall be healed: each way to be let blood is good.

The twelfth day, *Canaan* born.

ALso in the twelfth day of the Moon was born Canaan, the son of Cham: nothing thou shalt begin, for it is a grievous day. A dream shall be certain, and joy to thee after: that thou seest, within nine dayes shall be ful-

filled. To wed, and to do errands is profitable: that is lost shall be found. A child that is born shall be of long life, angry and honest: a Sick-man shall be grieved, and arise: who that is taken shall be let go: theft done shall be found. To let blood at even, it is good.

The 13th. day, *Noah* planted Vines.

AND in the thirteenth day of the Moon. Noah planted Vines, so that to plant Vines is good: After that thou wakest, thy dream shall be, and within four dayes come to gladness: but take heed to Psalms and Orisons. A child born shall come to adversity, he shall be angry, and not long of life. Who that is bound shal be losed, that is lost shall be found. Who that waxeth Sick long time shall travel, and seldom shall recover, but die. To wed a wife is good, and each day let blood.

The 14th. day, *Noah* blessed all things.

THe fourteenth day of the Moon, is a good day, and a glad. Noah blessed all things, whatsoever thou wilt do, shall come to thee to good purpose. A dream within six days shall be. To make wedding is good, & to go in the way. Ask of thy friend, or thine enemy, and it shall be done to thee. A child that is born shal be a traitor, the sick-man shal be changed

and

and rise, and healed by Medicine: to let blood is good.

The 15th. day, confusion of Languages.

AND in the 15th. day of the Moon, tongues were divided: do no work, begin no work for it is a grievous day. A Sick-man shall long travel, but he shall escape. A dream that thou seest nothing shall annoy, but come to good event. A child born shall die young: that is lost shall be found; to let blood is good.

The 16th. day, Pythagoras born.

AND in the sixteenth day of the Moon, Pythagoras was born, and the Author of Philosophy: to buy and sell is good, and to tame Oxen and other beasts. A dream is not good, after long time it shall come, and it shal be harmful; to take a wife, and make wedding is good: Folds of Sheep from place to place to change is good. A child that is born shall be of long Life, but he shall be poor, forsworn and accused. A Sick-man if he change his place, he shall live: to let blood is good.

The 17th. day, ill to be an Embassador.

IN the seventeenth day of the Moon it is evil to do an errand: a dream that thou sest after long time shall be, or within thirty

dayes. A child that is born shall be silly; he that is sick shall be much grieved, and arise: that is lost shall be found: to send children to school, to be wedded, to make Medicine, and to take it, is good, but not to let blood.

The 18 day, good to enterprize any thing.

AND in the eighteenth day of the Moon, it is good for all things to be done, namely, to begin houses, and to set children to school; dreams are good, and shall be done within twenty dayes; who that sickness hath, shall soon rise, or long be sick, and then recover; thef: done shall be found; a man-child now born shall be valiant and eloquent, proud, unpeaceable, and not long of life: A maid-child then born, shall be chaste, laborious, serviceable, and better in her latter age: they shall both be marked above the knees. Not too hardy be thou to let blood this day.

The 19 day, a day indifferent.

IN the nineteenth day of the Moon, it is indifferent to begin any thing, dreams shall come within twenty dayes, who that hath sickneſſe, shall soon rise, if he take medicine; thef: then done shall not be found: A man-child then born, shall be true, begin, fight, wise,

wise, ever war better and better in great worship, and have a mark in the brow. A maid-child then born, shall be right sick; yet wedded to one man; that day is good to bleed.

The 20 day, *Isaac* blessed his Son.

AND in the 20 day of the Moon, Isaac blessed his Son; whatsoever thou wilt do is good. A dream that thou seest shall appear, but tell it to no man. To make a wedding is good; to buy a servant; to build houses; to change folds of sheep from place to place; to tame beasts, and to sowe seeds is good; a child that is born shall be a fighter, and he shal have many arriving; that is lost shall be found; to change bees is good; A sick man shall long wail, or soon arise; to let blood at even is good.

The 21 day, *Saul* was born.

IN the 21 day of the Moon Saul was born, first King of the Jews. A dream is true and come to passe within four dayes. A child that is born shall find much evil, he shall be a thief, and witty, or a traitor, and travellous. Esau took the last blessing of his Father; it is good to heal Swine and other Beasts; it behoveth to abstain from gaming: to go in the way is good; a sick man shall arise; theft shall

be found; let no blood neither day nor night.

The 22 day, *Joseph* was born.

IN the 22 day of the Moon, Joseph was born: it is a day of holiness; if thou doest any errand, thou shalt find it grievous: dreams shall be certaine, and shall come to joy. A child born, in all dayes shall be a Purchaser, merry, fair, and religious. A sick man both late is confirmed and healed. Bées to change from place to place, is good: and to let blood all day is good.

The 23 day, *Benjamin* was born.

IN the 23 day of the Moon, Benjamin was born, Son of the right side, the East of the Patriack Jacob. Whatever thou wilt do is good: a dream that thou seest, shall turn to joy, and nothing shall trouble thee; and other while it was wont to fall within eight dayes; To take a wife is good, to make wedding, to lay foundations, to open new earth, and to tame beasts is good. A child born shall be an out-cast, and many adventures he shall have, and in sins he shall die; a sick man shall arise: it is good to [illegible] blood.

The 24 day, *Goliah* was born.

IN the 24 day of the Moon, Goliah was born: a dream that thou seest, signifieth thy health,

health, and nothing shall annoy: A child born shall be suddenly in his Actions, and do wonderful things; a Sick-man shall languish and be healed: to let blood before their hour is good.

The 25 day, the Plagues of *Egypt*.

IN the 25 day of the Moon, our Lord sent Signes into Egypt by Moses, and in each day he passed the red Sea; he that taketh the Sacrament, shall die a perillous death; fear is threatned. The dream signifieth hard things, and within ten dayes it was wont to come early, then bow thy head into the East; A child born shall be an evil man, many perils he shall suffer; a Sick-man shall sustain injury, and uneath escape; it is good to let blood.

The 26 day, *Moses* dryed the red Sea.

IN the 26 day of the Moon, Moses dryed the red Sea: In that day Jonathan the son of Saul was born, and Saul died with his Sons. Thou shalt begin nothing; the dream shall be certain, and turned into joy. Pilgrims must beware of Spies, and Enemies. A child born shall be full lovely, but neither rich nor poor. A Sick-man shall travel and arise; if he have the Dropsie, he shall die: to

let blood a little is needful.

The 27 day, Manna sent.

IN the 27 day of the Moon, our Lord rained Manna to the Children of Israel; what ever thou will do is good; use diligence; a dream that thou seest shall come either to good or evil. A child born shall be of long life, and well loved, and if a man, neither rich nor poor: a sick man shall rise to life, he shall be holden in much languor, but shall be healed: folds of Sheep from place to place to change is good. To let blood in the evening is good.

The 28 day, good to pitch Tents.

IN the 28 day of the Moon, Mar may begin, and Tabernacles fixed in the desert; whatever thou will do is good; a dream that thou seest shall turn into joy. A Child born shall be much loved, he shall be holden in sickness; a sick man that sattelyh in infirmity, soon shall be saved; to let blood in the even, is good.

The 29 day, the Jews go into *Canaan*.

IN the 29 day of the Moon, the Jews went in to the Land of Canaan: Herod the King cut off the Childrens heads. Begin nothing: the dream shall be certain and good, gladness and joy it signifieth; an errand begun is good to fulfill; to take a wife

is

is good, but yet make no Powers, nor write Testaments. A child born shall be of long Life, Wise, Holy, and Meek. To fish and hunt is good, a sick man shall not be grievously sick, but escape. It is good to be let blood.

The 30 day, *Samuel* was born.

AND in the 30 day of the Moon, Samuel the Prophet was born, whatsoever thou wilt do, is good. A dream, that appeareth to thee certain, and within two dayes thou shalt see; and thou shalt find a red signe in the East within nine dayes. A Child born shall be of long life, and profitable and well measured in each thing. A sick man shall nigh come to death: In no manner let blood. These and many other pertain to men, as the course of the Moon followeth.

4. Of *Saturn* and his Disposition.

SAturn is the first Planet, and the wickedest, and he beginneth the Zodiack but once in thirty years, reigneth in each Signe, two years and a halfe, which is in six Signes, fifteen years. And in all the twelve Signes thirty years. And right as there are twelve Signes in the Zodiack,

Zodiack, ſo are there twelve months in the year, each Sign to his month. Wherefore beware before, and look where Saturn reigneth in three winter ſigns, that is to ſay, Capricorn, Aquary, and Piſces, and all theſe ſeven years and half, ſhall be ſcarceneſs and hard of Corn, Fruit, Beaſts, and all other things; for in three years ſignes he hath might and moſt power to fulfill his malice, if he be not letted by neighbour-hood of any good Planet.

5. What the Thunder ſignifieth every Month of the Year.

THunder in January, ſignifieth the ſame year great winds, plentiful of Corn and Cattle peradventure. Thunder in February, ſignifieth that ſame year many rich men ſhall die in great ſickneſſe. Thunder in March, ſignifieth that ſame year great winds, plenty of Corn, and debate amongſt People. Thunder in April ſignifieth that ſame year to be fruitful and merry, with the Death of wicked Men. Thunder in May, ſignifieth that year need, ſcarceneſſe, and dearth of Corn, and great hunger. Thunder in June, ſignifieth that ſame year, that woods

ſhall

shall be overthrown with winds, and great raging shall be of Lions and Wolves, and so like of other harmful Beasts. Thunder in *July*, signifieth that same year shall be good Corn, and losse of Beasts; that is to say, their strength shall perish. Thunder in August, signifieth the same year sorrow, wailing of many, for many shall be sick. Thunder in September, signifieth the same year great wind, plentiful of Corn, and much falling out betweene man and man. Thunder in October, signifieth the same year great wind, and scantnesse of Corn, Fruits and Trees. Thunder in November, signifieth that same year to be fruitfull and merry, & cheapnesse of Corn. Thunder in December, signifieth that same year cheapnesse of Corn, and Wheat, with peace and accord among the People.

9. Of the good dayes for bleeding, and ill dayes for any work.

IN every month be two evil dayes, one in waxing of the Moon, and another in the waning. The Kalender sheweth them and their hours openly enough: in the which dayes, if any folk take sickneſſe, or begin

any

any new thing, it is great grace if ever it fare well, or come to good end. And there are fifty Canicular, or Dog-dayes, that is to say, from the fifteenth Kalender of August, to the Nones of September, in which dayes it is forbidden by Astronomy to all manner of folks to let blood, or take Physick: yea, it is good to abstain from Women: For why, all that time reigneth a Star, that is called Canicula Canis, in Latin, a Hound in English: Now of the forsaid Star Canicula, the forsaid fifty dayes are called Canicular dayes, and biting as a Bitch, for the kind of the star Caniculas, is boyling and brenning as fire, and biting as a Bitch whelp: that time the heat of the Sun, and of the Star, is so fervent and violent, that mens bodies at midnight sweat as at mid-day, and swelleth lightly, bloweth and brenneth; and if they then be hurt, they be more sick than at any other time, very near dead. In these dayes all venemous Serpents creep, fly, and gender, and so they oversset hugely the air, in seeding of their kind, so that many men are dead thereby. In these dayes a Fire is good night and day, and wholesom: seeth your meats, and take heed of seeding violently.

And from the eighteenth Kalender of October, to the seventeenth Kalend of November, look thou take no cold; for then the powers of man, of earth, and of all things else settle, and they may not open again till the seventeenth Kalend of April; wherefore it is lesse harm for thee to take cold at Christmas, than at this time.

7. To know how a man shall keep himself in Health.

IF thou wilt keep thee long in health, fly anger, wrath, and envy, and give thee to mirth in measure, travel sadly, so that thou sweat not too much in the Summer, and namely, the Canicular dayes; fly all manner of strong Drinks and hot Spices, burning Meats, especially their excesse; Fast not too long at morn; Sup not too late at night; eat not too hastily, nor overmuch at once, and that that thou eatest chew it well: every time that thou eatest, rest a little after; sleep not after dinner except in May, June, July, and August; and yet the lesse that thou sleepest then, the better it is. To sleep well in the waning of the Night, and to be early up in the Morning, is the better; and

merry

every day beware of Mysts, that none enter into thee fasting; for thereof come by great pestilences and heat. And in great cold and pestilences, eat much Garlike every day with nine Saffron Chiches, and it will do thee much good. Eat enough in Winter, and the Spring, but little in Summer: look thy meat be well seasoned: in Harvest beware of fruits, for they are not good, except they be given thee for medicine: of all manner of meats, sodden is the best; eat not too many hot Spices, nor eat but little at once, for better it were to eat seven times in the day, than once thy full: Flesh is more nourishing than Fish: Eat not too much sower meats, nor salt, for they will make thy bones sore; look thy drink be not too new, nor too old: sweet powdred Meats be most wholsome. Of all things take measure and no more: for in measure rests vertue.

8. The perillous Dayes of every Month.

IN the change of every Moon, be two dayes, in the which what thing soever is begun, late, or ever, it shall come to no good end, and the dayes be full perillous for many things.

In

In January when the Moon is three or four dayes old,
In February, 5, or 7.
In March, 6, or 7.
In April, 5, or 8.
In May, 8, or 9.
In June, 5, or 15.
In July, 3, or 13.
In August, 8, or 13,
In September, 8, or 13.
In October, 5, or 12.
In November, 5, or 9.
In December, 3, or 13.

Astronomers say, that six dayes in the year are perillous of death: And therefore they forbid men to be let blood on them, or take any drink. That is to say,

The third day of the Month of January.
The first day of the Month of July.
The second day of the Month of October.
The last of the Month of April.
The first day of August.
The last day going out of December.

These six dayes with great diligence ought so to be kept, but namely the latter three, for all the Veins are then full. For then whether man or beast be knit in them,

within

within seven dayes, or certainly within fourteen dayes he shall die. And if they take any drinks within fifteen dayes, they shall die; and if they eat any Goose in these three dayes, within forty dayes they shall die; and if any child be born in these three latter dayes, they shall die a wicked death.

Astronomers and Astrologers say, that in the beginning of March the seventh night, or the fourteenth day, let thee blood of the right arm: And in the beginning of April, the eleventh day, of the left arm: and in the end of May, third or fifth day, on whether arm thou wilt; and thus of all that year, thou shalt orderly be kept from the Fever, the falling Gout, the sister Gout, and losse of thy Sight.

9. *Ptolomies* Rule for the Zodiack.

EAch mans body is ruled by a certain Signe of the Zodiack.

Wherefore (as saith Ptolomeus, If thou be sick in any limbe, do not medicine unto that limbe, for it shall rather hinder than further. And namely, by blood-letting at that time. Thus shalt thou know how the Signes reign in our limbs.

10. The

10. Of the twelve Signes.

ARies, or the Ram governeth the Head.

The Bull reigneth in the neck, and in the Throat.

Gemmy, or the Twins rule the shoulders, arms and hands, and these three are the signs of the Spring.

Cancer or the Crab, commandeth the Stomach, Limbs, Arteries, Milt, Liver and Gall.

The Lion reigneth in the Back, Sides, Bones, Sinews and Gristles.

Virgo, or the Maid, guideth the Womb, Midriffe and Guts. And also she reigneth other-while in the Stomach, Liver, Gall, and Milt, and other mid-most Limbs beneath the Midriffe; and these three are the Signes of Summer.

Libra or the Ballance holdeth in the Navel, the Reins, and the lower parts of the womb.

The Scorpion keepeth the Bladder, the Buttocks, and other Privities of Man or Woman.

The Sagitary dwelleth in the Thighs and Buttocks, & these thrée are signs of Harvest.

The Capricorn reigneth in the Knées.

The Aquary governeth the Legs & Anckles.

The Fish detecteth the feet: and these thrée be the Signes of Winter.

The Disposition of the Planets.

SAturn, Jupiter, Mars, Sol, Venus, Mercury, Luna.

Saturnius is the cause of death, dearth and peace.

Jupiter is the cause of long peace, rest and vertuous living.

Mars is the cause of driness, debate, & war.

Sol is the cause of life, health and waxing.

Venus is the cause of lusty love and lechery.

Mercury is the cause of much speech, merchandise and flights.

Luna is the cause of moistness, great waters and violent floods.

Saturn's hour is good and strong to do all things that asketh strengthenly, & to nought else, save to battle; for it is wondrous evil. That man or woman that hath the Star Saturn to his Planet, he is melancholy, black, and goeth swiftly, he hath a void heart, wicked and bitter as worm, [illegible] he will lightly be [illegible]

wroth, he is quarellsome, witty, covetous and fearful; he eateth hastily, and is false and inclining to lie, with shining eyes as a Cat; he hath in the forehead a mark or wound of fire, he is poor, and his cloaths are rent unto a time. And this he hath upon signs, and all his covetous is by other mens possessions, and not by his own.

Jupiter's hour is good in all things, namely peace, love, accord; who that hath this Star to his Planet, he is sanguine ruddy, and goeth a large pace, neither too swift nor too soft; his stature is seemly and shining, he hath a fair visage, lovely semblance, red lips, fair hairs, broad face, good brows; his cloaths are good and strong; he is sweet, peaceable, and soft.

Mars's hour is evil, and better by night than by day; for it is Masculine on the night, and Feminine on the day. It is good to do any thing, but with great strength: by night it is good to enter battel, and also by day, but not so much good as by night. Who that hath this Star to his Planet, his meaning is of good defence, and oftentimes his face is red with blood, his face is small and full, and laughing, and he hath eyes as a Cat: and all the days of his life, he will see so many men

of evil; he hath a wound of a Sword in his face, he is most cholerick. And thus he hath open signs.

Sol's hour is the worst of all other hours, no man in his hour may do his will, save Kings and Lords, and that with great strength: who so in this hour entereth battle he shall be dead there. Who that hath this star to his planet, he hath sharp eyes, great speech, and wicked thoughts in his heart, he is wicked and avaritious, neither white nor black, but betwixt both; he hath a mark in his face, or a wound, and hath a wound in his body of fire, and he is right wicked and grudging in his deeds.

Venus hour is good in all things, and it is better on night, then on day, ever til mid-day, at mid-day it is not good, for the Sun covereth it. On Sunday the ninth hour is Venus hour; sue not then to any Lord nor Potentate; for if thou do, thou shalt find him wroth. Who that hath this star to his planet, namely, if he be born by night in Venus hour, he is white, & hath a round face, little forehead, round beard, he hath middle nose, and hairy eyes; he is laughing and litigious, and he hath a mark in his face; his making is fair and plain, and oftime his neather lip is greater than the upper.

per. And who that is born under Venus, when she is not in full power, he hath a sharp nose, and somewhat crooked, fair hairs, soft eyes of running water, he is a singer, he longeth much after games, and loveth them well, and his tales be sweet.

Mercurie's hour from the beginning to the middle, is good in all things, & from the middle to the end it is hard, and it is not much better on night than on day, and each time of the night and day, he standeth before the Sun, or behinde; therefore he hath his power much more by night than by day; from noon, to the fifth hour of the day he hath his power, & from thence to the ninth he hath no power. He who that hath this star to his planet, he hath a sharp stature, & a sharp long face, long eyes, long nose, great hairs on his eyes, and thick narrow forehead, long beard, thin hair, long arms, long fingers, long feet, long head; he is meek and lovely, he will do each thing to certain space, he is more white than black, and oft-times right white, & he hath great shoulders: And who so is born under Mercurius, when he is not in his full power, that is to say, from the first hour of the day to the ninth, he is black and dry, he hath crowded teeth & sharp; he hath a wound in his body with fire, he is

scourged with wands, or smitten with a sword, and men speak evil of him, lying and man-slaughter.

The Moons hour is right good and right evil; from the fourth day to the seventeenth it is good, namely, to all those that are born in it, and from the seventeenth day to the twentieth it is somewhat good, but not so good, and from the twentieth day, to the seven and twentieth day, it is evil, namely, to all those that are born in it. Who so hath that Star to his Planet, and is born there under, when it is in his full power, he hath a plain face and pale, sometime quarrelling, and doth his wills to men, he hath a seemly semblance, and he is rich, and he hath mean stature, neither too long, nor too short; he hath straight lips and hollow eyes. Who that is born under this Star, when it is not in full power, he hath a straight face and dry, and is malicious, he hath little teeth, abulgne, that is to say, a white freak in the ear.

12. The Condition of Man discovered by Creatures.

1 NAturally a man is hairy as the Lion.
2 Strong and worthy as the Ore.
3 Large and liberal as the Cock.
4 Avaritious as the Dog.

5 Hardy

5 Hardy and swift as the Hart.
6 Debonarie and true, as the Turtle-dove.
7 Malicious as the Leopard.
8 Gentle and tame as the Dove.
9 Crafty and guileful as the Fox.
10 Simple and mild as a Lamb.
11 Shrewd as the Ape.
12 Light as the Horse.
13 Soft and pittiful as the Bear.
14 Dear and pretious as the Elephant.
15 Good and wholsome as the Unicorn.
16 Vile and cloathful as the Asse.
17 Fair and proud as the Peacock.
18 Gluttonous as the Wolf.
19 Enprous as the Bitch.
20 Rebel and inobedient as the Nightingale.
21 Humble as the Pigeon.
22 Fell and foolish as the Ostrich.
23 Profitable as the Pismire.
24 Dissolate and vagabond as the Goat.
25 Spiteful as the Pheasant.
26 Soft and meek as the Chicken.
27 Movable and varying as the Fish.
28 Lecherous as the Boar.
29 Strong and puissant as a Camel.
30 Traiterous as the Mule.
31 Advised as the Mouse.
32 Reasonable as an Angel.

And therefore he is called the little world, or else he is called all Creatures, for he doth take part of all.

13. The Description of the four Elements and of the four Complexions, with the four Seasons of the Year, and the twelve Signs for each Month.

IN each man and woman reigneth the Planets, and every Sign of the Zodiack, and every prime Quality in every Element, every Complexion; but not in every one alike, for

for in some men reigneth one more, & in some reigneth another: and therefore men be of divers manners, as shall be made apparent.

14. Of the four prime Qualities.

FOur prime Qualities there be, that is to say, Coloness, Heat, Driness & Moisture, which be contraries: and therefore they may not come nigh together without a mean; for the hotness on the one side bindeth them together, and coloness on the other side. Also hotnesse and coldnesse are two contraries; and therefore they may not come nigh together without a mean, for the moistness on the one side bindeth them together, and driness on the other. Moistness is cause of every thick substance, & of every sweet cast: And there again, driness is cause of every thin substance, and of every sower stinking caste: and also hotness is cause of every red colour, and large quantity: there again, coloness is cause of every white colour, and little quantity. These four prime Qualities in their combination, make the four Elements. Aire, moist and hot, the Fire hot and dry, the Earth dry and cold, the Water cold and moist. The Aire and Earth are two contraries, and therefore they may not come nigh together; but as fire binds them on the

on

one side, and the water on the other side. Also Fire and water are two contraries, and therefore they may not come nigh together; but as the air between them binds on the one side, and the earth on the other side. The fire is sharp, subtil and moveable. The Aire is subtil, moveable, corpulent, and dull. The Earth is corpulent and thick. The water is moveable, corpulent and dull. The Earth is corpulent, dull and unmovable. In the heart of the earth is the Center of the world; that is to say, the midst point, and in every Center is Hell. And there again about the Fire are the stars, and about them in Heaven Chrystaline; that is to say, waters of all Bestes, reparted in nine orders of Angels, then is Heaven in the hightest rooms, and largest. And there again is Hell in the lowest, narrowest and straitest place.

Right as there be four Elements, so there be four Complexions, according in all manner of qualities to these four Elements.

The first is Sanguine; that is to say, blood gendred in the liver, limbs, & like to the air.

The second is Choler, gendred in the Gal, and like thereto, and it is according to the fire.

The third is Melancholy, gendred in the Milt, and like to the dregs of blood, and it accordeth to the earth.

The

The fourth is Flegm, gendred in the lungs, like to Gall, and it accordeth to the Water.

A Sanguine man much may, and much coveteth, for he is most hot.

A Cholerick man much coveteth, and little may, for he is hot and dry.

A Melancholious man little may, and little coveteth, for he is dry and cold.

A Flegmatick man little coveteth, and little may, for he is cold and moist.

A Sanguine man is large, lovely, glad of cheer, laughing, and ruddy of colour, stedfast, fleshy, right hardy, mannerly, gentle, and well nourished.

A Cholerick man is guileful, safe and wrathful, traiterous, and right hardy, small, dry and black of colour.

A Melancholious man is evious, sorry, covetous, hard, false, guileful, dreadful, slothful, and clear of colour.

A Flegmatick man is slumbry, sleepy, slow, sleightful, rhumatick, dull and hard of wit, fat visage, and white of colour.

15. The year divided with the knowledge of the state of mans Body by Urine.

In the year be four quarters, ruled by these four Complexions; that is to say, the Spring,

Spring, Summer, Harvest and Winter: Spring hath three Months, that is to say, March, April, May, and it is Sanguine complexion. Summer hath also three Moneths, that is to say, June, July, and August, and this Quarter is Cholerick Complexion. Harvest hath also three Months, that is to say, September, October, and November, and this Quarter is Melancholious Complexion. Winter hath also three Months, that is to say, December, January, and February, and this Quarter is Flegmatick Complexion.

Each day also these four complexions reigneth; that is to say, from three after mid-night, to nine, reigneth Sanguine, and from nine after mid-night, to three after mid-day, reigneth Choler, and from three after mid-day, to nine after mid-day, reigneth Melancholy, and from nine after mid-day, to three after mid-night reigneth Flegme.

Also in the four Quarters of the World, reigneth these four Complexions, that is to say, Sanguine in the East, Choler in the South, Melancholy in the West, and Flegm in the North.

Also the four Complexions reign in the four Ages of Man, that is to say, Choler in child-hood, Sanguine in man-hood, Flegme in

Age,

Age, and Melancholy in old age. Child-hood is from the birth to fourteen years full done; Man-hood is from thence to Thirty years of age, and from thence to fifty years. And old age from thence to fourscore years, and so forth to death.

All these four Complexions reign in the four parts of mans body.

Choler raigneth in all the soulet Limbs, from the brest upward.

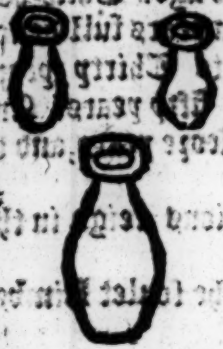
Sanguine reigneth in all small Limbs, from the Midriff to the Weland.

And Flegme reigneth in all nourishing Limbs, from the Reins to the Midriffe.

And Melancholy reigneth in all Limbs, from the Reines downward.

Wherefore every mans Urine is cast in four; that is to say, Torkil Superfice, middest of the ground, every part of the Urine to his part of Mans body: and therefore to four things in every Urine we must take heed; that is to say, Substance, Quantity, Colour, and the Content. Three Substances there are; that is to say, Thick, Thin and Middle.

Urine



Thick substance betokeneth very much moistnesse.

Thin substance betokeneth much drynesse.

A middle substance betokeneth temperance.

Also three quantities be in Urine, that is to say, much, little, mean.

Much quantity betokeneth great cold.

Little quantity betokeneth great heat.

Mean quantity betokeneth temperance.

Also take heed to the taste, whether it be sweet or not.

Sweet taste betokeneth healthy.

And other taste betokeneth sickenesse.

Also in Urines be two principal colours, of the which the first ten betokeneth cold, and the other ten betokeneth heat.

The ten colours that betoken cold are these.

The first is black, as dark regal, and cometh of livid going before.

The second is like to lead, and those two betoken mortification.

The third is white as clear water.

The

The fourth is lactick, like to whey.

The fifth is carapose like grey russet, or to Camels-hair.

The sixth is yellow, like to fallow leaves falling off trees; and those four colours betoken indigestion.

The seventh is subpale, that is to say, not full pale.

The eighth pale, like to some sodden flesh.

The ninth is subsitrine, that is to say, not full sitrine.

The tenth is sitrine, like to pomfiter, or to right yellow flowers.

And these four colours betoken digestion.

Now we have seen the colours which betoken cold; so we will see the other ten which betoken heat.

The first is subruse, that is to say, not full ruse.

The second ruse, like to fine gold.

And those two colours betoken perfect digestion: so the urine be middle of substance, middle of quantity, sweet of taste, and without contents.

The third is subruse, that is to say, full red.

The fourth is red like Saffron dirt.

The fifth is subrugund, that is to say, not full rubigund.

The

The sixt is rubicund, like a strong flame of Fire. And these four colours betoken passing of digestion.

The seventh Ynopose, like to white wine.

The eighth is Kinanos, like to rotten blood.

And these two betoken adustion.

The ninth is green as the Cole-stock.

The tenth is as black as clear black horn, & this black cometh of a green going before. And these two betoken adustion and death.

In Urine be eighteen contents, that is to say, circle, ampul, grains, clouds, scum, after fatness, humour, blood, gravel, hairs, scalos, bran, crinodose, sperm, dust, esks, sedimen, or ypostas.

The Circle sheweth all the qualities of the head.

Ampul, that is to say, Creme sheweth also the brain disturbed.

Grains betoken of rhume and glut.

Clouds sheweth vice in the small limbs.

Scum, that is to say, foam, sheweth ventosie, and often the Jaundies.

After, that is to say, quitture sheweth vice of the reins of the Bladder, or the Liver.

Fatness, as oyle drops, sheweth the wasting & dissolution of the body, namely of the loyns.

Humour like glet, or like drests of blood,

or

by rotten gall, it sheweth vice of the mid-riffe or above, or beneath.

Blood, sheweth vice of the Liver, or of the reins, or of the bladder.

Gravel, sheweth the stone.

Hairs, sheweth the dissolution of the fatnesse of all the body, especially the reins.

Scales and bran, sheweth the third spice of Feverick incurable.

Sperm, that is to say, mankinde, sheweth too much leachery.

Dusk, sheweth the Gout or a woman conceived.

Eskes, the privy barneis to be grieved.

Sedimen, that is to say, clods in the ground of the urine, or breaking upward.

The circle called Iposkas, that is to say, the ground, and it hath most signification of all, and namely, of the lower parts.

Of every mans body be four principal limbs, that is to say, Soulet Limbs, small Limbs, nourishing Limbs, and gendring Limbs.

Soulet Limbs, be the brains, and all that are thereabout down to the wesand.

Small limbs, be the heart and the lungs and all that be about them, betwixt the wesand and the mid-riffe.

Nourishing limbs, be the liver, milt, gall, and guts, and all that be about them, between the weasand and the midriffe, and the reins.

Gendring limbs, be the reins, bladder, privy harneis, and the limbs about from the reins downward.

16. An A. B. C. whereby thou mayest know what Planet every man is born, his fortune, and time of his death

A. C. 1. I. S. 1. B. K. 2. Q. R. 2. G. L. 3. D. M. 4. C. D. 6. U. 2. T. 7. F. 8. P. 1. X. 9.

Divide this by 9. unto a hundred; and if 1. or 8. be over, then the Sun is his Planet; if 2. or 9. be over, then Venus is his Planet; if 3. be over, then he is of Mercury; if 4. be over, then he is of the Moon; if 5. be over, then he is of Saturn; if 6. be over, then he is of Jupiter; if 7. be over, then he is of Mars.

Adam 31. Andren 1. Aldon 25. Nukos 12. Benafter is in 9. Becus 9. David 9.

Also here followeth another A. B. C. to know by, of what Sign in the Zodiack every man is; that is to say, under which Sign he is born, and to which Sign he is most like. Also

Thereby

hereby thou mayest know his fortune, and the moment in the which he shall die. Also hereby thou mayest know thy fortune, and infortune of many things, Towns, Cities and Castles.

A. 2. B. 2. C. 20. D. 41. E. 5. F. 24. G. 3. H. 20. I. 10. K. 13. L. 42. M. 12. N. 22. O. 21. P. 21. Q. 24. R. 27. S. 22. T. 91. U. 13. X. 20. Y. 20. Z. 7.

If thou wilt know by this A. B. C. any man, as is said before, take his name, and his Mothers name. And also, if thou wilt know of any Town by this A. B. C. as it is said before, then take that Town's Name, and the Name of the City Jerusalem, for that is the Mother of all Towns, and then account the Letters of the Names by the number of this A. B. C. and when thou hast all done, divide this by 28. and if 1. or 2. be over, then that thou seest longeth to the Wether, and if three, 4. or 5. be over, then that that thou seekest longeth to the Bull, and if 6 or 7. be over, then longeth it to the Twins, and if 8, or 9. be over, then longeth it to the Crab, and if 10, 11, or 12. then longeth it to the Lyon, and if 13, or 14. then longeth it to the Virgin, and if 15, or 16 be over, then long-

eth it to the Ballance, and if 17, 18, or 19, then longeth it to the Scorpion, and if 20, or 21, then longeth it to the Sagitary, and if 22, or 23, then longeth it to the Capricorn, and if 24, or 25. then longeth it to the Aquary, and if 26, 27, or 28. then longeth it to the Fish.

Another Alphabet.

DIvide any thing in seven by the proper name of those letters: I will tell which of the seven it is, by the other number divided by nine.

A	3	I	3	R	08
B	14	K	5	S	13
C	2	L	6	T	2
D	12	M	25	U	23
E	18	N	25	X	98
F	4	O	12	Y	56
G	021	P	13	Z	156
H	5	Q	15		

18. To know the Weather that shall be all the Yeary after the change of every Moon, by the Prime Dayes.

SUnday Prime, dry Weather,
Monday Prime, Moist Weather.

Tuesday

Tuesday Prime, cold and windy.
Wednesday Prime, marvailous.
Thursday Prime, fair and clear.
Friday Prime, fair and foul.
Saturday Prime, rain.

19. A Rule to know upon what Letter, what Hour, what Minute, as followeth.

Prime upon	Hours,	Minutes.
A	29	9
B	4	5
C	13	1
D	20	18
E	28	12
F	21	4
G	13	40

Furthermore thus reigneth these seven Planets. First reigneth Saturn, then Jupiter, then Mars, then Sol, then Venus, then Mercury, then Luna. Saturn is Lord on Saturday, Jupiter is Lord on Thursday, Mars is Lord on Tuesday, Sol on Sunday, Venus on Friday, and Mercury on Wednesday, and Luna on Monday. Saturn, Jupiter, Mars, Sol, and

Mercury is masculine, that is to say, Mankind, Venus and Luna are feminine; that is to say, Womenkind: Saturn, Mars and Luna are evil Planets, Jupiter, Sol and Venus be good Planets, Mercury is changeable.

On Saturday the first hour after midnight reigneth Saturn, the second hour Jupiter, the third hour Mars, the fourth hour Sol, the fifth hour Venus, the sixth hour Mercury, the seventh hour Luna.

And then again, Saturn the eight hour, and Jupiter the ninth hour, Mars the tenth hour, Sol the eleventh hour, Venus the twelfth hour, Mercury the thirteenth hour, and Luna the fourteenth hour. Then again, the third of day time, Saturn the fifteenth hour, Jupiter the sixteenth hour, Mars the seventeenth hour, Sol the eighteenth hour, Venus the nineteenth hour, Mercury the twentieth hour, and Luna the one and twentieth hour. And again, the fourth time, Saturn the 22 hour, Jupiter the 23 hour, Mars the 24 hour; and then beginneth Sol, in the hour after midnight on the Sunday, Venus the second hour, Mercury the third hour, Luna the fourth hour, Saturn the fifth hour, and so forth, hour by hour, and Planet by Planet in order as they stand, each Planet to his own day, reigne hee, more certainly, the first hour,

the

the eighth hour, the fifteenth hour, and the 22 hour, and so forth, every one after another, and next after that reigneth the Planet that is next in order, as thus, Saturn, Jupiter, Mars, Sol, Venus, Mercury and Luna.

20. Of the most best and profitable Dayes that be in the Year to let Blood.

IN the beginning of March; that is to say, the sixth and the tenth day, thou shalt draw out blood of thy right arm.

In the beginning of April, of the left arm, and that in the 11 day for thy sight. In the end of May, of which arm thou wilt, and that against the Fever; and if thou so doest, neither thou shalt lose thy sight, nor thou shalt have no Fevers how long thou livest.

Quot retinente vita & non sit mortis Imago
Si semper fuerint vivens morietur & infra.

	Godhap.	Mishap.	Mishap.	
Best.	1	13		Sorrow.
	2	14	24	
	3	16	26	
	4	17	23	
Best.	6	18	27	Dearth.
	11	8	10	
		20		

Est vesper Esplaton Deam pulle Philosophie.

Vita	7	19		Heavinesse. Joy.
	5	21	28	
	9	22	29	
	12	25	30	
Vita.	15			
	Vita.	Joy.	Joy.	

Collige per numeros aliquid cupus esse Phandre junge simulatum feriaque diem.

A	3	K	15	R	4
B	6	L	21	S	29
C	12	M	19	T	28
D	20	N	22	U	4
E	26	O	20	X	6
F	25	P	14	Y	6
G	3	Q	16	Z	3

Sunday

Sunday	13
Munday	18
Tuesday	15
Wednesday	25
Thursday	11
Friday	15
Saturday	26

Thus endeth the Sphear of Platon.

WHosoever in the seventh day of March is let blood in the right arm, and in the eleventh day of April in the left arm, he shall not lose the sight of his eyes.

In the four or five last dayes of May, if both arms be let blood, he shall have no Fevers.

Whosoever in the first day of each Month, falleth in any infirmity, the third day ensuing is to be feared, which if he passe, he shall escape till thirty dayes.

Who so falleth in the second day, though he be long sick he shall be delivered.

He that falleth in the third day, at next Change shall be delivered.

He that falleth sick in the fourth day, he shall be grieved to the 28 day, which if he pass, he shall escape.

He

He that falleth ſick the fifth day, though he ſuffer grievouſly, he ſhall eſcape.

He that falleth the ſixth day, though he ſeem to be healed, nevertheleſſe in the fifth day of the other month he ſhall be dead.

He that falleth the ſeventh day with grief, he ſhall be delivered.

He that falleth the eighth day, if he be not whole at the twelfth day, he ſhall be dead.

He that falleth on the ninth day, though it be with great grief, he ſhall eſcape.

He that falleth the tenth day, without doubt he ſhall be dead.

He that falleth the eleventh day, he ſhall be delivered the next day.

He that falleth the twelfth day, except he be delivered within two dayes, within fifteen he ſhall be dead.

He that falleth the thirteenth day, till the eighteenth day he ſhall be ſick, which if he paſſe, he ſhall eſcape.

He that falleth ſick the fourteenth day, ſhall abide ſick till the fifteenth day, and ſo he ſhall eſcape.

He that falleth ſick the fifteenth day, except he recover within eighteen dayes, he ſhall be dead.

He that waxeth ſick the ſixteenth day, though

he be grieved 24 Dayes, the 28 day shall escape.

He that wareth sick the 17 day, he shall die the tenth day.

He that wareth sick the 18 day, soon shall be healed.

He that wareth sick the 19 day, also shall escape.

He that wareth sick in the 20 day, in the fifty day he shall escape; but nevertheless in the month following he shall be dead.

He that wareth sick the 21 day, except he run into peril of death, within ten dayes of that other month, he shall be delivered.

He that wareth sick the 22 day, except he run into a peril of death, within ten dayes of that other month, he shall be delivered.

He that wareth sick the 23 day, though it be with grievousnesse of pain, in the other moneth he shall be delivered.

He that wareth sick the 24 day, in the 27 day he shall be delivered; but nevertheless, in the month following he shall be dead.

He that wareth sick the 25 day, though he suffer a little, nevertheless he shall escape.

He that wareth sick the 26 day, though he suffer to the out passing, nevertheless in that other month he shall be delivered.

He

He that falleth sick in the 27 day, it menaceth death.

He that falleth sick in the 28 day, it menaceth death.

He that falleth sick in the 29 day, by little and little in that other Month he shall be deliverer.

He that falleth sick on the 30 day, it is a doubt whether he shall pass any of these.

Also he that wayeth sick in the 31 day, whether he shall escape it is unknown.

51. Here followeth the nature of the twelve Signs.

ARies is hot and dry of the nature of the fire, and governeth the head and face of Man, and it is good for bleeding, when the Moon is in it, save in the part it governeth and ruleth.

Taurus is evil for bleeding.

Taurus is dry and cold, of the nature of Earth, and governeth the neck, and the knot under the throat, and is evil for bleeding.

Gemini is evil for bleeding.

Gemini is hot and moist, of the nature of the air, and governeth the shoulders, the arms and hands, and is evil for bleeding.

Cancer is indifferent for bleeding.

Cancer

Cancer is cold and moist, of the nature of water, and governeth the breast, the stomach, and milt, and is indifferent, neither too good, nor too bad for letting blood.

Leo is evil for bleeding.

Leo is hot and dry, of the nature of fire, and governeth the back and the sides, and is evil for blood-letting.

Virgo is indifferent for bleeding.

Virgo is cold and dry, of the nature of the earth, and governeth the womb, and the inward parts, and is neither good nor evil for bleeding, but between both.

Libra is right good for bleeding.

Libra is hot and moist, of the nature of the air, and governeth the navel, the reins, and the lower parts of the womb, and is very good for bleeding.

Scorpio is indifferent for bleeding.

Scorpio is cold and moist, of the nature of the water, and governeth the members of man, and is neither good nor bad for bleeding, but indifferent between both.

Sagitarius is good for bleeding.

Sagitarius is hot and dry, of the nature of fire, and governeth the thighs, and is good for bleeding.

Capricornus is evil for bleeding.

Capricornus

Capricornus is cold and dry, of the nature of the earth, and governeth the knees, and is evil for bleeding.

Aquarius is indifferent for bleeding.

Aquarius is hot and moist, of the nature of air, and governeth the Legs, and is neither good nor evil for bleeding.

Pisces is indifferent for bleeding.

Pisces is cold and moist, of the nature of water, and governeth the Feet, and is neither good nor evil for bleeding, but indifferent.

No man ought to make incision, nor touch with iron the members governed of any sign, the day that the Moon is in it, for fear of the great effusion of blood that might happen.

Nor in likewise when the Sun is in it, for the great danger and peril that might follow thereof.

22. The Anatomy of Mans Body, with the number of the Bones, which is in all two hundred forty eight.

In the top of the head is a bone that covereth the brain, the which Ptolomeus calleth the capital bone. In the scull be two bones, which be called Parietals, that holdeth the brain close and stedfast. And more lower in the brain is a bone called the crown of the

head.

head: and on the one side, and on the other, be two holes, within the which is the Palate, or roof bone. In the part behind the head be four like bones, to which the chain of the Neck holdeth. In the Nose be two bones. The Bones of the Chaps above be eleven, and of the nether Jaw be two above the opposite of the Brain, there is one behind named Collateral. The Bones of the Teeth be thirty eight before, four above, and four underneath, sharp edged for to cut the Morsels, and there is four sharp, two above, and two underneath, and are called Conines, for they be like Conies teeth: After that are sixteen that be as they were Hammers, or grinding teeth, for they chew and grind the Meat the which is eaten, and there are four above on every side, and four underneath: And then the four Teeth of Sapience on every side of the Chaps, one above, and one underneath. In the Chin from the head downward are thirty Bones called knots or joynts: In the Breast before be seven bones, and on every side twelve Ribs: By the Neck, between the Head and Shoulders, are two Bones named the Sheers, and the two Shoulder-blades: From the Shoulders to the Elbows in each arm, is a bone called Anutor: From the elbow

to

to the hand bone, in every arm be two bones that are called Cannes; in each hand be eight bones, above the palm be four bones, which are called the comb of the hand. The bones in the finger in each hand be fifteen, in every finger three. At the end of the ridge are the huckle bones, whereto are fastned the two bones of the thighs: in each knee is a bone called the knee plate. From the knee to the foot in each leg be two bones called Cannes, or marry-bones. In each foot is a bone called the ancle or pin of the foot, behinde the ancle is the heele-bone in each foot, the which is the lowest part of a man, and above each foot is a bone called the hallow bone. In the plant of each foot be four bones, then are the tombs of the foot, in each of which are five bones; the bones of the toes in each foot are fourteen. Two bones are before the belly for to hold it stedfast with the two branches. Two bones in the head behind the ears, called Oculares: we reckon not the tender bones of the end of the shoulders, nor of the sides, nor divers little gristles and spelders of bones, for they are comprehended in the number aforesaid.

23. The

13. The use and order of Phlebotomy, with the names of the Veins, and where they rest.

THE Vein in the midst of the Forehead would be letten blood for the ache and pain of the head, and for Fevers, Lethargy, and for the Megrim in the head.

About the ears behind be two Veins, the which be let blood to give clear understanding, and vertue of light hearing, and for thick breath, and for doubt of Measelry or Leprzy.

In the Temple be two veins, called the Arteries, for that they beat, which are let blood, for to diminish & take away the great repletion, and abundance of blood that is in the brain, that might annoy the head & the eyes, and it is good against the Gout, the Megrim, and divers other accidents that may come to

the head. Under the tongue are two veins that are let blood for a sickness called the Sequary, and against the Swelling and Apostumes of the throat, and against the Squinancy, by the which a man may die suddenly for default of such bleeding.

In the neck are two veins called Originals, for that they have the course, and abundance of all the blood that governeth the body of man, and principally the head; but they ought not to be let blood without the counsel of the Physitian: and this bleeding availeth much to the sickness of the Lepry, when it cometh principally of the blood. The vein of the heart taken in the arm, profiteth to take away humours, or evil blood that might hurt the chamber of the heart, and is good for them that spet blood, and that are short-winded, by the which a man may die suddenly for default of such bleeding. The vein of the Liver taken in the arm, swageth the great heat of the body of man, and holdeth the body in health: and this bleeding is profitable also against the yellow-axes, and apostumes of the Liver, and against the Palsie, whereof a man may die for default of such bleeding.

Between the master finger and the leech finger to let blood helpeth the dolours that come

come in the ſtomack and ſide, as Botches and Apoſtumes, and divers other accidents that may come to theſe places by great abundance of blood and humours.

In the ſides between the womb and the haunch are two veins, of the which that of the right ſide is let blood for the dropſie, and that of the left ſide for every ſickneſs that cometh about the Wilt; and they ſhould bleed according to the fatneſs or leanneſs of the party: take good heed at four fingers nigh the inciſion; and they ought not to make ſuch bleeding without the counſel of the Phyſitian.

In every foot be three veins, of the which three, one is under the ancle of the foot, named Sophon, the which is let blood for to aſſwage, and put out divers humours, as botches and Impoſtumes that cometh about the groins, and profitteth much to women, for to cauſe the menſtruoſity to deſcend, and delay the Emroids that cometh in the ſecret places, and other like.

Between the wriſts of the feet and the great toe is a vein, the which is let blood for divers ſickneſſes and inconveniences, as the peſtilence that taketh a perſon ſuddenly by the great ſuper-abundance of humor, & this bleeding muſt be made within a natural day,

that is to say, within 24 houres after that the sickness is taken of the Patient, and before that the Feaver came on him; and this bleeding ought to be done according to the corpulence of the Patient.

In the angles of the eyes be two veins, the which be let blood for the redness of the eyes, or watry, or that runneth continually, and for divers other sicknesses that may happen and come by over great abundance of humours and blood.

In the vein of the end of the nose is made bleeding, the which is good for a red pimpled face, as red drops, pustules, small scabs, and other infections of the heart, that may come there in by too great repletion, and abundance of blood and humours, and it availeth much against pimpled noses, and other like sicknesses.

In the mouth in the gums be four veins, that is to say, two above, and two beneath, the which be let blood for chausing and canker in the mouth, and for tooth-ach.

Between the lip and the chin is a vein, that is to let blood to give amendment unto them that have an evil breath.

In each arm be four veins, of the which the vein of the head is the highest, the second ne-

is from the Heart, the third is of the Liver and the fourth is from the Milt, otherwise called the low Liver-vein.

The vein of the head taken in the arm, ought to bleed for to take away the great repletion and abundance of blood that may annoy the head, the eyes, and the brain, and availeth greatly for changeable heats, and swelling faces, and red, and for divers other sicknesses, that may fall and come by great abundance of blood.

The vein of the Milt, otherwise called the low vein, should bleed against Feaver Tertians and Quartains, and it ought to be made a wide, and a lesse deep wound than in any other vein, for fear of wide that it may gather; and for a more inconveniency, for fear of a sinew that is under it, that is called the Lezard.

In each hand be three veins, whereof that above the thumb ought to bleed, to take away the great heat of the visage, and for much thick blood and humours that be in the head, and this vein delayeth more than that of the arme.

Between the little finger and the leech finger is letting of blood, that greatly availeth against all Feavers, tertians and quartians,

and against the flames and divers other lettings, that come to the paps and milt.

In the thigh is a vein, of the which bléeding availeth against pain of the Genitals, for to put out of man's body humours that are in the groins.

The vein that is under the ancle of the foot without, is named Sciot, of the which bléeding is much wroth against the pain of the flanks, and for to make, avoid and issue divers humours which would gather in the said place; and it availeth greatly to women to restrain their menstruosity, when they have too great abundance.

24. Of the Year, with the growth of things.

There be in the year four quarters, the which are named thus, Ver, Hyems, Æstas and Autumnus; These are the four seasons in the year. Prime time is the Spring of the year, containing February, March, and April. In these three Months every green thing growing beginneth to bud and flourish.

Then cometh Summer, as May, June, and July, and in these three months every herb, grain, and tree is in his most strength and beauty,

beauty, and then the Sun is at the highest. Next cometh Autumn, as August, September, and October, wherein all Fruits wax ripe, and are gathered and housed.

Then cometh November, December, and January, and these three Months be in the Winter; that time the Sun is at the lowest, and is of little profit. The Astronomers say, That the Age of man is threescore and twelve years, and that we liken but one whole year; for evermore we take six years for every moneth, as January or February, and so forth: for as the year changeth by the twelve moneths, into twelve divers manners, so doth man change himself twelve times in his life, by twelve ages, and every six times six maketh thirty six, and then man is at the best, also the highest; and twelve times six maketh threescore and twelve, and that is the age of man. Thus you may count and reckon for every Month six years, or else it may be understood by the four quarters and seasons of the year, so man is divided into four parts, as to youth, strength, wisdom, and age. He is to be eighteen years young, eighteen years strong, eighteen years in wisdom, and the fourth eighteen years to go to the full age of threescore and twelve.

25. The change of Man twelve times according to the Months.

HE must take the first six years for January, the which is of no vertue nor strength, in the season nothing on the earth groweth. So man after that he is born, till he be six years of age, is of little or no wit, strength or cunning, and may do little or nothing that cometh to any profit.

Then cometh February, and then the dayes lengthen, and the Sun is more hotter; then the fields begin to wax green. So the other six years till he come to twelve, the Child beginneth to grow bigger, and is apt to learn such things as is taught him.

Then cometh the month of March, in which the Labourer soweth the Earth, and planteth trees, and edificeth houses. The child in these six years waxeth big, to learn doctrine and science, and to be fair and pleasant, and loving; for then he is eighteen years of age.

Then cometh April, that the earth and the trees are covered with green flowers; and in every part goods increase abundantly.

Then cometh the young man to gather the sweet flowers of hardiness; but then beware that cold winds and storms of Vices beat not

not down the flowers of good manners, that should bring a man to honour, for then he is twenty four years of age.

Then cometh May, that is both fair and pleasant; for then Birds sing in Woods and Forrests night and day, the Sun shineth hot; then man is most lusty, mighty, and of proper strength, and seeketh playes, sport, and manly-pastimes, for then he is full thirty years of age.

Then cometh June, and then the Sun at the highest in his Meridional; he may ascend no higher in his Station. His gleamering golden beames ripeneth the Corn: and then man is thirty six years, he may ascend no more, for then nature hath given them courage and strength at the full, and ripeneth the seeds of perfect understanding.

Then cometh July, that fruits be set on sunning, and our Corn a harvesting; but then the Sun beginneth a little to descend downward. So the man goeth from youth toward age, & beginneth for to acquaint him with sadnesse, for then he is come to forty two years of age.

After that cometh August, then we gather in our Corn, and also the fruits of the earth, and then man doth his diligence to gather for to find himself, to maintain his wife, children

and

and houshould when age cometh on him, and then after that six years he is forty eight years of age.

Then cometh September, that winds be made, and the fruits of the trees be gathered: and there withal he doth freshly begin to garnish his house, and make provision of needful things, for to live with in winter, which drayeth very near: and then man is in his most stedfast and covetous estate, prosperous in wisdome, purposing to gather and keep as much as shall be sufficient for him in his age, when he may gather no more: and then he is fifty four years of age.

Then cometh October, when all is gathered, both Corn and other manner of fruits, also the Labourers Plow, and sow new seeds in the Earth for the year to come. And then he that nought soweth, nought gathereth: and then in these six years a man shall take himself unto God for to do penance and good works, and then the benefits the year after his death, he may gather and have spiritual profit; and then man is fully the term of threescore years.

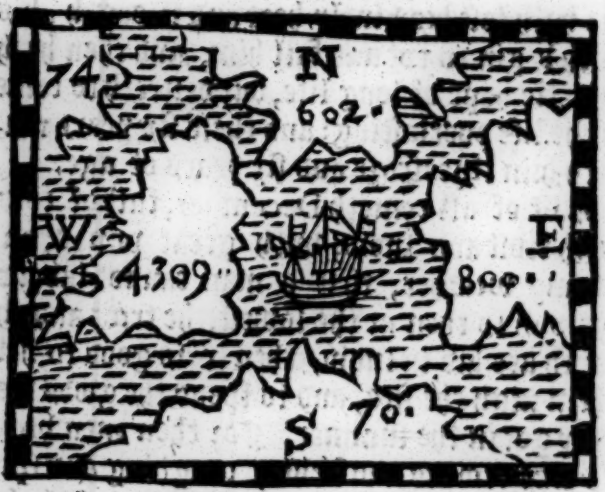
Then cometh November that the dayes be very short, and the Sun in a manner giveth but little heat, and the trees lose their leaves, the fields

fields that were green look hoar & gray; then all manner of hearbs are hid in the ground, and then appeareth no flower, and winter is come, that the man hath understanding of age, and hath lost his kindly heat and strength; his teeth begin to rot and fail him, and then hath he little hope of long life, but desireth to come to the life everlasting: and these six years maketh him threescore and six years of age.

Last of all cometh December, full of cold, with frost and snow, with great winds, and stormy weather, that a man cannot labour, the Sun is then at the lowest, the trees and the earth are hid in snow, then it is good to hold them nigh the fire, and to spend the goods that they got in the summer. For then men begin to wax crooked and feeble, coughing and spitting, and loathsom, and then he loseth his perfect understanding, and his heirs desire death: and these six years maketh him full threescore and twelve years, and if he live any longer, it is by his good guiding and dieting in his youth; howbeit, it is possible that a man may live till he be a hundred years of age; but there be few that live so long,

22. The

26. The Rutter of the Distances of Harbours and Havens in most parts of the World.



THe compass of England round about is 4309 miles.
Venice doth stand from Flanders East and by South 80 miles.
And the next course by Sea from Flanders to Jaffe is this. From Sluse to Calais is 70 m.
From Calais to Bucheffe 80 miles.
From Bucheffe to Lezard 260 miles.
From Lezard to Capeneester 650 miles.
From Capeneester to Lisbone 283 m.
From Lisbone to Cape St. Vincent to the Straits

Straits 240 miles
From the Straits of Gibzalter unto the Isle of Sardine 110 miles.
From Walsitana in Sardine to Inalta is 460. miles.
From Inalta the course of Saragoza and Sicil, to sail to Jaffe in Surry 1800 m.
From Jaffe to Baffe, to Cypze, to the Castle Roge 200 m.
From Castle Roge to Rhodes 100 m.
From Rhodes in Candy 250 m.
From Candy to Modon 300 m.
From Modon to Cozfue 300 m.
From Cozfue to Uenice 800 m.

The length of the Coasts of Surry, of the Sea coasts is from the Gulf of Ermony, to the Gulf Dalarze, next the South and by West from Luzaria to Ryse 65 m.
That is to understand, from Lazaria in Ermony to Soldin, that cometh from the River coming to Antioch 70 m.

And from Soldin to the Pozt of Lycha, next unto the South.
From Lycha to the Pozt of the South 50 m.
From Tozosa unto the Pozt of Tripol, South 70 m.

From

From Bernet to Acres, South and by West, 70 m.
From Acres to Port Jaffe, South and by West, 70 m.
From Port Jaffe to Port Delazara, South, South-west. 130 m.
From Damiat to Sariza in Surry, to Damiat in Egypt, 180 m.
From Damiat to Babylon, Alchare, 80 m.
From Damiat to Alexandria, 110 m.

The length of Mare Major, is from the Gulf St. George, in the middest of the Gulf that is betwixt Carpesond, Senoskopoly, to the Port Pellembye, West from St. George, 1060 m.
The breadth of the West end, is from the Bras St. George of Constantinople upon the River Danubius, next the North from St. George Bras, 560 m.

From Pero to Caffa in Tartary, North-east, 600 m.
From Caffa to the straits of Tae, North-east, 100 m.
The Gulf of Tane is about 600 m.
The Cape of Caffa is about 600 m.
From the head of Tane to Sanaskopoly 4 m.

From

From Sanastopoly to Trapesond by West, 250 m.
From Trapesond to Synopia, next to the South, 430 m.
From Synopia to Pero, next to the West, Southwest, 230 m.
From Pero to Mellember, next the Northwest, 230 m.
From Mellember to Manchzo, North, Northeast, 160 m.
From Manchzo Castro to Danobia, Northeast, 130 m.
From Danobia to the straits of Cassa, next the East 200 m.

The Compass of the Islands.

The Isle Cypze is about 500 m.
The Isle of Rhodes is about 180 miles.
The Isle of Lange is about 80 m.
The Isle of Negre Pont is about 300 m.
The Isle of Cicilia is about 737 m.
The Isle of Sardine is about 700 m.
The Isle of great Bzittan is about two thousand miles.
The Isle of Irelann is about a thousand and seven hundzed miles.

The

The Principality of Parce is about 700 M.

Thus endeth the Rotter of the Distance from one Port or Country to another.

27. Of the Axtree and Poles.

The Diamenter of the world is called his Axtree, whereabout he moveth, and the ends of the Axtree are called the Poles of the World. Of whom one is called the North Pole, and the other the South Pole. The Northern is he that is alwayes seen in our Habitations; And the Southern is that which is never seen above our Horizon. And there are certain places on earth, whereas the Pole that is ever in our sight, cannot

cannot be ſeen with them that dwell there: and the other Pole, which is ever out of our ſight, is in ſight to them. Again, there is a place on earth, where both the Poles have even like ſcituation in the Horizon.

28. Of the Circle of the Sphear.

SOme of the Circles of the Sphear be parallels, ſome be oblique, ſome others goe croſſe over the Poles. The parallels are they that hath the ſame Poles as the World hath; and there be five parallel circles, the Artick, the Eſtival, Tropick, the Equinoctial. The Artick circle is even the greateſt of all thoſe circles that we have continually in ſight, and he ſcarcely toucheth the Horizon in the point, and is altogether preſented above the earth.

And all the Stars that are included in this circle neither riſe nor ſet, but a man ſhall eſpie them all the night long, keep their courſe round about the Pole. And that circle in our habitation is drawn of the further foot of Urſamajor. The Eſtival circle, moſt Northward of all the circles that be made of the Sun, whom when the Sun removeth into, he turneth back from his Summer circuit, then is the longeſt day of all the year, and the ſhorteſt night; and after the Summer return, the

Sun shall not be perceiv'd to progresse any further toward the North, but rather to recoil to the contrary parts of the world: wherefore in Greece this Circle is call'd Tropicos, the Equinoctial Circle is the most greatest of all the five parallel circles, and is so parted by the Horizon, that the one half circle is above the earth, the other half circle lyeth under the Horizon. The Sun being in this circle, causeth two Equinocials, the one in the Spring, and the other in the Harvest. The Brumal Tropick is a circle most Southy of all the Circles, that by the moving of the world, be described of the Sun; which, when the Sun is once in red into, he returneth back from his Winters progress; then is the longest night and the shortest day in all the year. And beyond this Winter mark, the Sun progresseth never a whit further, but goeth into the other coasts of the World: Wherefore this Circle is also named Trevicos, as who so say, returnable. The Antartick Circle is equal in quantity and distance with the Artick Circle, and toucheth the Horizon in one point, and his course is altogether underneath the Earth, and the Stars that be placed in this, are alwayes invisible unto us. The greatest of all the said Circles is the Equinoctial, and then the Tropicks, and the least

least (I mean in our Habitation) are the Artick: And these circles must be understood without breadth, and be reasoned of by according to the situation of the Stars, and by the beholding of the Dioptra, and but supposed onely in our Imagination, for there is no circle seen in all the Heaven, but only Galaxias. As for all the rest, they be conceived by imagination.

29. The Reason why that five parallel Circles are onely in the Sphear.

FIve parallel Circles alone are wont to be described in the Sphear; not because there be no more parales than those in al the world. For the Sun maketh every day one parallel Circle, equally distant to the Equinoctial, (which may be well perceived) with the turning of the World: Insomuch that 128 parallel Circles are twice described of the Sun between the Tropicks, for so many dayes are within the two returns, and all the Stars are dayly carried withall round about in the parallel Circles: Howbeit every one of them cannot be set out in the Sphear. And though they be profitable in diverse things in Astrology, yet it is impossible that the Stars may be described in the Sphear, without all

the parallel circles, or that the magnitude on dayes and nights may be precisely found out without the same parallels. But in as much as they be not deemed to be so necessary for the first introduction of Astrology, they are left out of the sphear. But the five parallel circles for certain special instructions are exhibited. The Artick circle severeth the Stars, which we ever see; the Estival Tropick containeth the going back of the Sun, and it is the furthermost part of the progresse into the North: & the Equinoctial circle containeth the Equinoctials, and the Brumal Tropick is the furthermost point of the way of the Sun toward the South, & it is even the mark of the Winter return: the Antarctick circle determineth the Stars, whom we cannot see. And so seeing that they are very expedient for the introduction into Astrology, they be right worthy to take room in the Sphear.

30. Of the five greater Circles; of the Appearance and Non-appearance of them.

ALso the said five parallel circles, the Artick circle appeareth altogether above the earth; and the Estival Tropick circle is divided into two parts of the Horizon, where-

of

of the greater part is above the earth, and the leſſer lighteth underneath it. Neither is this Tropick circle equally divided of the Horizon in every Town and Country, but according to the variety of the Regions; it hath diverſities of upriſing: and this Eſtival circle is more unequally divided in the Horizon to them that dwell nearer the North than we do; and further there is a place where the Eſtival Tropick is wholly above the earth: and unto them that draw nearer unto the South than we the Eſtival Tropick is more unevenly parted in our Horizon. Furtheremore, there is a coaſt (but ſouth from us) wherein the Tropick circle is equally divided of the Horizon. But in our Habitation the Eſtival Tropick is ſo divided of the Horizon, that the whole circle being divided into eigh parts, five parts shall be above the earth, and three under the earth. And indeed it ſeemeth that Aratus meant this Climate, when as he wrote his book of Phænomenon; whereas he ſpeaking of his Eſtival Tropick Circle, ſaith on this wiſe.

When this Circle divided is into eight parts even juſt,
Five parts above the earth, and three underneath remain needs muſt.

The restlesse Sun in Summer hot from this returneth back.

And so of this division it followeth, the day to be of fifteen Equinoctial hours, & the night of nine Equinoctial hours long: and in the Horizon of Rodes, the Estival Tropick is so divided of the Horizon, that the whole circle being divided into eighteen parts, there shall appear 29 divisions above the Horizon, and nineteen under the earth, by which division it appeareth that the longest day in the Rodes, hath but fourteen Equinoctial hours in it, and the night nine Equinoctial hours, with two half hours more beside. The Equinoctial circle in every Habitation, is so justly divided in the middest by the Horizon, that the one halfe circle is above the earth, and the other half circle underneath the earth. And this is the cause that the Equinoctials happen alwayes in this circle. The Brumal Tropick circle is so divided of the Horizon, that the lesser part shall be above the earth, and the greater part under the earth, and the inequality of divisions hath even like diversity in all Climats, as it is supposed to be in the Estival Tropick circle: and by this means the divisions of both the Tropical circles be precisely correspondent each to other: By reason whereof the longest day is

of

of one length with the longest night, and the shortest day equal with the shortest night. The Antartick circle lyeth every whit hid under the Horizon.

31. Of the bigness of the five parallel circles.

But of the said five parallel Circles, some keep still the same bigness throughout al the world, and of some the bigness is altered by reason of the Climates, so that some circles be bigger than other, & some lesser than other. The Tropick circles and the Equinoctial do no where alter their quantities, but the Articks vary in bigness, for somewhere they appear bigger, and somewhere lesser. For unto the Northward dwellers, the Artick circles seem bigger, the Pole being raised on high, the Artick circle touching the Horizon, must needs also appear bigger and bigger continually, and unto them that dwell further North, sometime the Estival Tropick shall increase the Artick Circle, so that the Estival Circle, and the Artick also meet together, and be taken but instead of one. And in places that be yet further North, the Artick Circles shall appear greater than the Estival Tropick Circle: but there is a place so far North, where that the Pole appeareth over

head, and the Artick circle serveth for the Horizon, and remaineth with it in the moving of the world, & is as wide as the Equinoctial, insomuch that the three circles (to say) the Artick, the Equinoctial, and the Horizon, be placed in our order and situation. Again, to them that dwell more south, the Poles appear more lower and, the Artick circles lesser. Yet again, there is a place being south in respect of us, which lieth under the Equinoctial when the Poles be under the Horizon, and the Artick circles are altogether gone: so that of the five parallel circles, there remain but three Circles, that is the two Tropicks and the Equinoctial.

32. Of the Number of the Parallels.

FOr al these speeches, it is not to be thought that there continue five paralels alwayes, but so many to be imagined for our habitations sake: for in some Horizons there be but three Paralels onely, and there be Habitations on earth, where the Estival Tropick circle toucheth the Horizon, and even for the Tropick circle is the second taken which is called the Habitation under the Pole. The third Habitation of whom we spake a little before, which is named the habitation under the Equinoctial.

33. Of

33. Of the Order of the five parallel Circles.

THe order of the five parallel circles is not every where the same, but in our Habitation; the first shall be called the Artick, the second the Estival Tropick, the third the Equinoctial, the fourth the Brumal, the fifth the antartick; but to them that dwell more north then we, sometime the first is accounted as the Estival Tropick, the second as the Artick, the third as the Equinoctial, the fourth as the Antartick, the fifth as the Brumal Tropick; and because the Artick circle is wider than the Equinoctial, the said order must needs be observed.

34. Of the Power of the five Parallels.

LIkewise, neither are the powers of the same five parallel Circles alike. For the Circle that is our Estival Tropick, is to them that dwell in a contrary Habitation, the Brumal Tropick. Contrariwise, that which unto them is the Estival Tropick circle, is the Brumal Tropick unto us. But such as dwell under the Equinoctial, even the three Circles be in power Estival Tropicks unto them; I mean them that dwell just under the course of the Sun; for in conferring one to another, that which is the Equinoctial with us, shall be their Estival Tropick Circle. And both the

Tropicks

Tropicks shall be Brumals. So then the Estival Tropick circle may be said by nature universally all the world over, which is next to the habitation: Therefore unto them that dwell under the Equinoctial, the Equinoctial is left for both the Estival Tropick, as when the Sun hath his course directly over their head, and all the parallel Circles shall take their rise of the Equinoctials, being divided by equal divisions in the Horizon.

25. Of the Space between the Parallels.

NEither the spaces of the circle one from the other, do remain the same throughout all Habitations, but after the description of the Spheare they are discussed on this sort. Let any Meridian be divided into sixty parts, the Artick shall be divided from the Pole sixty six parts off; and the same on the other side shall be sixty five parts distant from the Estival, and the Equinoctial shall be from either of the Poles sixty four divisions off. The Brumal Tropick circle standeth from the Antartick sixty five parts off. Neither have these circles the same distance between them in every Town and Country: but the Tropicks in every declination shall have even like space from the Equinoctial, yet have not the Tropicks equal

space

space from the Articks at every Horizon, but in some place lesse, and in some place more distance.

Likewise, the Articks have not in every declination o is certain space from the Poles, but some where lesse and some where more. All the Spheares be made for the Horizon of Greece.

36. Of the Colours.

There are circles that go cross overthwart the Poles, which of some men are called Colours, and they be so framed that they contain within their circuit the Poles of the world, & be called Colours, by reason of those portions of them that be not seen. And for other Circles, they be seen whole the world in moving round about. And there are certain parts of the colours invisible, even those parts that from the Antartick lie hid under the Horizon; and these circles be signed by the Tropical points, & they divided into two equal parts of the circles that passeth through the mids of the Zodiack.

37. Of the Zodiack.

The circle of the twelve Signs is oblique and is compounded of three parallel circles, of whom two are said to shew the breadth of the Zodiack, and one is called passing thorow

thzow the middeſt Signs: thus toucheth he the two equal circles and parallels, the Eſtival Tropick in the firſt degree of Cancer, and the Brumal Tropick in the firſt degree of Capricorn. The breadth of the Zodiack is twelve degrees. This circle is called oblique, becauſe he paſſeth over the parallels awry.

38. Of the Horizon.

The Horizon is a circle that divideth part of the World, ſeen from the part that cannot be ſeen: ſo he divideth the whole ſphear of the world into two parts, even that he leaveth the one half ſphear above the Earth, and the other half ſphear underneath the earth. And there be two Horizons; one ſenſible, the other imagined by underſtanding. The ſenſible Horizon is that, which of our ſight is limited at the uttermoſt of our knowing: So that his Diameter is not paſſing a thouſand furlongs even throughout. The Horizon that is imagined by underſtanding, is for the ſpeculation of the Sphear of the fixed Stars, and he divideth the whole world into two parts. Therefore there is not the ſame Horizon throughout every Habitation and Town, but to a mans witting, he remaineth the ſame for the ſpace of four hundred furlongs almoſt. So that the length of the

dayes, the Climats, and all the apparances remain the same still; but with the more number of furlongs; for the diversity of the Habitation, the Horizon, the Climate, yea and all the apparances shall vary, so then change, and habitation must néds happen in going Southward or Northward beyond four hundred furlongs. And they that dwell in one parallel, for every exceeding great number have a new Horizon, but they keep the same Climate, and all the apparances; likewise the beginnings and endings of dayes, change not at the self same time to all that dwell in the same Parallel. But after very exact curiosity, the least moving in the world hither or thither, even for every point the Horizon is changed, the Climate and the Apparances do vary. The Horizon in the Sphears not after the manner described, for al the other circles are carried together from east to west with the moving of the world; and the Horizon is immovable by his own nature, as long as he keepeth the same scituation. And so if the Horizon were set out in sphears when they should be turned about, he might so happen to move, and sometime to be over head, and that were a thing most inconvenient, and farthest out of reason in Sphear matter: yet for all that there may be a place assigned for

the

the circle Galaxias is left out in many ſpheares, and it is one of the greateſt circles; and they be called the greateſt circles, which have the ſame center as the Sphæare hath. And there be ſeven of the greateſt Circles, the Equinoctial, the Zodiack, that which goeth through the midſt of the Signs, and that which goeth by the Poles, the Horizon of every Habitation, the Meridian, and the Circle of Galaxias.

41. Of the five Zones.

THe outward faſhion of the Earth is ſpherical, and divided into five Zones, of whom, two which be about the Poles are called the cold Zones, becauſe they be very far from under the courſe of the Sun, and be little inhabited, by reaſon of the great cold: and their compaſſe is from the Artick to the Poles ward; and the Zones that be next unto them, becauſe they be meaſurably ſcituate towards the courſe of the Sun, be called temperate, and above in the Firmament upon the Tropick and Artick Circles between whom they lye. Now the fifth, which among the ſaid four Circles is middlemoſt, for that it lyeth under the way of the Sun, is named the hot, and it is divided of the Equinoctial of the earth into two, which lyeth all about under

over the Horizon in the frame of the Sphear.

39. Of the Meridian Circles.

The Meridian is a Circle that goeth throw the Poles of the World, and throw the point that is just over our head. In whom when the Sun is come to, he causeth mid-day and mid-night: and this Circle is also immoveable in the World, as long as the self-same situation is kept in all moving of the world. Neither is this circle drawn in a Sphear that be painted with Stars, because he is immoveable and receiveth no mutation, but is mans conjecture by wit, for three hundred Furlongs almost, the Meridian abideth the same, but after a more better exact imagination, for every step either East or West, maketh another Meridian: but goe North or South even ten thousand furlongs, and the same Meridian shall serve.

40. Of the Circle Galaxias.

The Circle of Galaxias, oblique also and goeth over the tropicks away, and it is of the substance of five clouds, and the onely visible Circle in the Heavens, neither is it certain what breadth it is of, for it is narrower in one place than in another, and for that cause

the

der the Equinoctial of the world. But on the two temperate Zones, one is inhabited of them that be in our habitation, being in length nigh an hundred thousand furlongs, and in breadth about half the same.

42. Of the Cœlestial Signs with their Stars.

The Signs that be blazed with Stars, are divided into three parts; some of them be placed in the circle of the Zodiack, some be called Northern, and some be called Southern. and they that be scituate in the circle of the Zodiack, be twelve Beasts, whose names we have declared in another place, in which twelve Beasts there are divers Stars, which for certain notable marks espied in them, have taken their proper Names; for the fixed Stars that be in the back of Taurus be called Pleiades; and the Stars that be placed in the head of Taurus be six in number, and are called Hyades: And the Stars that stand before the feet of Geminy, are called Propus; and the cloud like substance, that is in Cancer, is called Presepe; and the two Stars that stand nigh Presepe, are called Asini; and the bright Star that is in the Heart of Leo (according to the name of his place) is the Lyons Heart, and it is called of some

some men the royal star, for that they that are born under it, are thought to have a royal nativity. The fair Star that sticketh at the fingers ends of the left hand of Virgo, is called the Spike. But the little Star that is fastned by the right wing of Virgo, is named Protrigetes. And the four Stars that be at the right hands end of Aquarius, called Urna. The Stars that be spread one after another behind Pisces taile, are called the Lines. And in the South Line there are nine Stars, and in the North line five. The bright Star that is seen in the Lines end is called Nodus. So many are counted for the Northern, as be set betwixt the Zodiack, and the North. And they be these, Ursa major, Ursa minor. And Draco that lyeth betwixt both Ursa, Arctophylax, Corona, Engonasin, the Serpentine, the Serpent, the Harp, the Bird, the Arrow, the Eagle, the Dolphin Protomo Hippy, the Horse that standeth by Hippachos, Chepheus, Cassiopeia, Andromeda, Perseus, Auriga, Deltoton. And he that was stellified of Callimacus, Bernicks heir. Again, there be other Stars, who for certain plain Appearances that they have in them, have had their name given them. For the notable Stars that lyeth about the mid-

shanks of the Arctophylax is called Arcturnus. And the shining Star that is set by the Harp, even by the name of the whole Sign, is called the harp; and the Stars that be at the top of Perseus left hand, are named the Gorgones, and the thick small Stars that are espied at the right hands point of Perseus, make as it were a Sythe. And the clear Star that is set in the left shoulder of the Driver, is called the Goat. But the two little Stars that be at the outermost of his hand, be called the Kids. And all those be Southern Signs that lye on the South side of the Zodiack. And their names be be these; Orion, the Centaurus, the beast that Centaurus holdeth in his hand; Thirsylocus, whom Centaurus setteth before the Sensar; the Southern Fish, the Whale, the water poureth off Aquarios, the Flood of Orion, the South Crown, which of some is named Thraniscats; the Roade that lyeth by Hipparchos. And again, in these there be certain Stars that have taken them proper names. For the bright Star that is in Prokyon, is called Prokyon; and the glistring Star that is in the Dogs mouth, for that she is thought to cause more fervent heat, is called the Dog, even by the name of the whole Sign. The Star that shineth in the top of the Star

of Argo, is named Canopus; and this is so seldom seen in the Roades, except it be from high places: But in Alexandria she is not seen at all, where the fourth part of the Sign doth scanty appear above the Horizon.

43. Of the twelve Winds, with their Names and Properties.

The Winde is an exaltation hot and dry ingendred in the inner parts and hollowness of the Earth; which when it hath flue, and cometh forth, it moveth sidelong about the Earth, and is called the Wind. And there be twelve of them, which old Wri-

riners had in use, of whom four be called Cardinals.

The first principal Wind.

Auster the Meridional or South wind, hot and moist air, or likened to the air, Sanguine, full of Lightning, and maketh, or causeth great rain, he nourisheth large cloudes and ingendreth pestilence and much sickness; Auster Aphricus his first collateral or side winde, airery, he causeth sickneſſe and rain: his second collateral is called Auro Austor, airery, he provoketh clouds and sickneſſe.

The second principal Wind.

The fourth winde, and the second Cardinal is Septentreonarius, contrary, or positive to the first, cold and dry, melancholick, compared to the earth: he putteth away rain, he causeth cold, and dryeth, and conserveth health, and hurteth the flowers and fruits of the earth: his collaterals, the first is Aquilo, frosty and dry, earthy, without rain, and hurteth the flowers. Circius his second collateral, earthy, cold and dry, causeth round, or hurle-windes, thick snow and winde.

The third cardinal Winde.

From the rising of the Equinoctial that is in the East, blowyth Subsolanus the third cardinal winde, hot, moist, airy, cholerick, temperate,

rate, sweet, pure, subtile, or thin, he nourisheth Clouds, he conserveth Bodies in health, and bringeth forth flowers, Hellespontus collateral, Solstitial, and Estive, or summery, dryeth all things.

The fourth cardinal Wind.

Last of all in the going down the Equator, that is the West, bloweth Favonious, cold and moist, watery, flegmatick, which resolveth and loseth cold, favoureth and bringeth forth flowers; he causeth rain, thunder, and sickness, his collaterals Affricus and Corus have the same nature and properties.

44. Strange Wonders most worthy of note.

IN the Country of Cilicia, as the worthy Cosmographer Pomponius Mela reporteth, in the innermost places, there is a Province of great renown. For the discomfiture of the Persians by Alexander, and the flight of Darius, at that time having in it a famous City called Issos, whereof the Bay is named the Bay of Issos, but now having not so much as a little Town. Far from thence lyeth the Forelands Amanoides, between the Rivers Pyramus & Cydnus, Pyramus being the neare-

to Ilos, returneth by Mailon, and Cydnus runneth out beyond through Tarsus. Then is there a City pollelled in old time by the Rhodians, and Argives, and afterward at the appointment of Pompey, called Soloe, by Pyrates now Pompeyopole.

Hard by, on a little hill is the Tombe of the Poet Aratus, worthy to be spoken of, because it is unknown why stones that are cast into it do leap about. Not far from hence is the Town of Cyrocus, environed with a narrow balk to the firm Land.

Above it is a Cave named Corycus, of singular nature, and far more excellent than may with ease be discribed. For gaping with a wide mouth, even immediately from the top it openeth, the Mountain butting upon the Sea, which is of great height, as it were of ten Furlongs; then going deep down, and the farther the larger; it is grass round about with budding Trees, and casteth it self into a round Vault, on both sides full of Woods, so marvellous and beautiful, that at the first it amazeth the minds of them that come into it, and it maketh them think they have never seeen enough of it. There is but one going down into it, narrow and rough, of a mile and a half long, by pleasant shadowes

bowes and coverts of wood, yielding a certain rude noise, with Rivers trickling on either hand. When ye come to the bottome, there again openeth another Cave, worthy to be spoken of for other things. It maketh the entrance into it afraid with the dinne of Timbrels, which raise a ghastly and great reeling within: afterward being a while lightsome, and anon, the further ye go, waxing more darke (such as dare adventure) quite out of sight, and carrieth them deep as it were in winding, where a mighty River rising with a great noyse, doth but onely shew it self, and when it hath gushed violently a while in a short Channel, sinking down again, and it is no more seen. Within is a waste space, more horrible than any man dare pierce into, and therefore it is unknown. It is altogether stately, and undoubtedly holy, and both worthy, and also believed to be inhabited of Gods. Every thing presenteth a statelinesse, and setteth out it self with a certain Majesty.

There is another beyond, which they call Typhos Cave, which is a narrow mouth, and (as they that have tried it doth report) very low, and therefore dimmed with continual darknesse, and not easie to be sought out:

howbeit because it was sometime the chamber of the Gyant Typho, & because it now out of hand, stifleth such things as are let down into it, it is worthy to be mentioned for the nature thereof, and for the tale that is reported of it. Beyond that are two Fogolands, that is to say, Sarpedon, sometime the bonds of King Sarpedons Realm, and Anemutium, which parteth Cilica from Pamphilia, and between them Celendris and Natidos, Towns builded, and people by the Samians, whereof Celendris is nearer to Sarpedon.

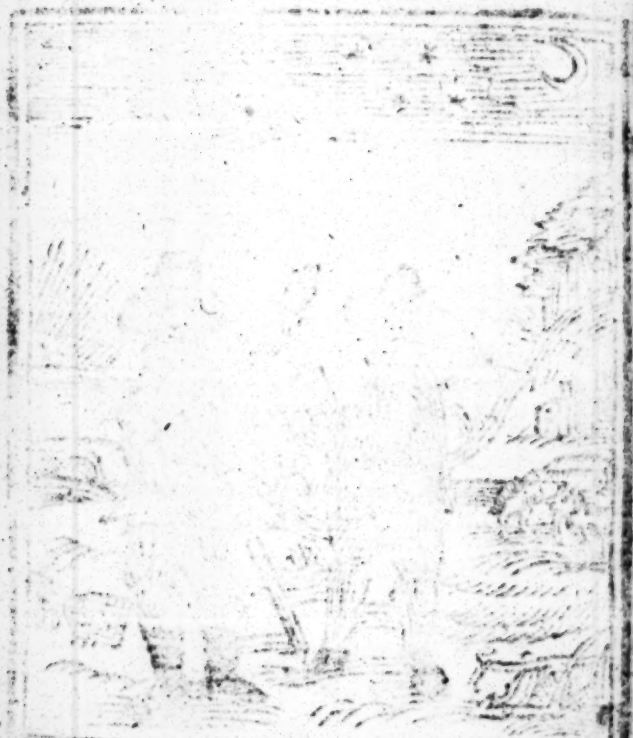
FINIS,

THE HUSBAND-MANS Practice; *Or*, Prognostication for Ever.

As teacheth *Albert*, *Alkind*, *Haly*, and *Ptolomy*.

With the Shepheards perpetual Prognostication for the Weather.

London, Printed by *S. D.* for *John Stafford*, and are to be sold at the sign of the George at *Fleet-bridge*, 1663.



What the Husband-man ſhould Practice, and what Rule he ſhould follow; after the Teaching of *Albert*, *Alkind*, *Haly*, *Ptolomy*.

THe wiſe and cunning Maſters in Aſtronomy have found, that man may ſee and mark the weather of the holy Chriſtmas night, how the whole year after ſhall be in his working and doing, and they ſhall ſpeak on this wiſe.

When on the Chriſtmas night and evening it is very fair and clear weather, and is without wind and without rain, then it is a token that this year will be plenty of wine and fruit.

But if it be contrariwiſe, foul weather and windy, ſo ſhall it be very ſcant of wine & fruit.

But if the wind ariſe at the riſing of the Sun, then it betokeneth great death among Beaſts and Cattle this year.

But if the wind ariſe at the going down of the ſame, then it ſignifieth death to be among Kings and other great Lords. But if the wind ariſe at north Aquilon at midnight, then betokeneth the year following a fruitful year, and a plentiful. But if the wind do ariſe and blow at South Auſtro in the midſt of the day, that wind ſignifieth to us daily Sickneſſe to reign and be amongſt us.

2. Of

2. Of Christmas day.

If Christmas day be on the Sunday, that year shall be a warm Winter, and beginning fast with sorrow, there shall come great winds and tempests.

The Lent shall be mild, warm and moist.

The Summer hot, dry, and fair, the harvest moist and cold, much rain, Winter.

Wine and Corn shall be plenty and good, and there shall be much honey, & the sheep shall prosper well. The small seeds and fruits of gardens shall flourish also. The old men shall die sore, and especially Women that go with child: peace and quietnesse shall be plenteous among married folks.

If Christmas day fall on the Sunday, there shall be a misty winter, neither too cold nor too warm, the Lent shall be very good, the Summer windy, with great stormy weather in many Lands; the harvest good, and much wine, but very little honey; for the swarms of Bees shall die, and many women complain, and be mourning this year for their husbands.

If Christmas day be on the Tuesday, it shall be a cold winter and moist, with much snow: the Lent shall be good & windy, the Summer wet, and harvest dry and evil; there shall be reasonable plenty of Wine, Corn, Oyle,

and

and tallow; the swine shall die, and sheep be diseased, & the beasts perish, the ships of the sea shall have great misfortune; Much amity and good Peace shall be among Kings & Princes, and the Clergy shall die sore that year.

If it fall on Wednesday, then shall the winter be very sharp, hard, and after warme; the Lent strong with naughty weather, the Summer and Harvest very good weather; and this year shall be plenty of hay, wine and corn, which shall be very good, the honey dear, fruits scant and very bad: Builders and Merchant men suffer great Labours, and young people, children and also cattle die in great store.

If it fall on Thursday, the winter shall be very good with rain; The Lent windy, a very good Summer, and a milky harvest, with rain and cold; and there shall be much corn, fruit & all things shall abound on earth; and wine with oyl and tallow shal be plenty, but yet very little honey. Many great men shall die, with other people, and there shall be good peace and great honour to all Kings and Governours.

If it fall on Friday, the Winter shall be stedfast, & continue his course: The Lent very good, but the Summer stedfast, and the harvest indifferent, and there shall be plenty of wine and corn, hay shall be very good, but the sheep

and swarmes of Bées shall die soze, the people shall suffer great pains in their eyes; ople shall be very dear that year, and of fruits there shall be plenty, but children shall have much sickness.

If it be on Saturday, then shall the winter be misty, with great cold and much snow, and also troublesom, unstedfast, with great winds, the Lent shall be evil and windy, the Summer good, & dry harvest, there shall be little corn, and dear, and scarcity of fruit; pastures for Beasts shall be very good, but the ships on the sea and other waters shall have great mis-fortune, great hurt shall be done to many houses, & there shall be war in many Countries, with sickness, and many old people die; many trées shall wither; and the Bées die also that yéar.

3. Of the Practice of the Husband-man.

THe Husband-mans Practice standeth after this manner.

They begin to mark first on Christmas day, & so forth; they mark also the other twelve dayes; even from the first day, and what weather there is on every one of the twelve dayes. And also the weather that shall be upon, & in the Month that belongeth to the same day, & therefore it is to be marked, that Christmas day betokeneth January, and St. Stephens day betokeneth February, and St. Johns day betokeneth March, and so forth; proceeding unto the last.

4. The

4. The Disposition of the twelve Dayes, known by the shining of the Sun.

ON the Christmas day, if the Sun do shine the whol day, it betokens a peaceable yeer.

If the Sun shine the second day, Gold shall be hard to come by, and the Corn much set by.

If the Sun shine the third day, Bishops and Prelates will be diligent to make war, and great errours shall be among Church-men.

If the Sun do shine on the fourth day, then must the weak children suffer much pain.

And if the Sun do shine on the fifth day, then doth the Winter Fruits and Herbs, and Fruits of Gardens prosper well.

If the Sun do shine on the sixth day, there shall be great plenty of the Fruits of the Gardens, with all other Fruits also.

But if the Sun doth shine on the seventh day then betokeneth hunger and scarcenesse, both of Mans food, and also of Beasts, for victuals shall be dear, with [illegible] Corn.

If the Sun do shine on the eighth day, it shall be good for Fishers that yeer, and fortunate.

If the Sun do shine on the ninth day, it shall be prosperous and happy for sheep that yeer.

If it shine the tenth day, then shall there be much evil weather that yeer.

If it shine the eleventh day, there shall be much

much misty weather that year, and also commonly death.

If it shineth the twelfth day, then followeth that year much war, debate and strife.

If the wind blow the Christmas day at night, that betokeneth death to a great man in that Land.

The second night, if the wind be still and laid; then the third night dyeth the greatest Lord in that Land.

If the wind blow the fourth night, there shall be dearth in the Land.

If it blow the fifth night, there shall be death among them that are learned.

The sixth night, wind bringeth plenty of Wine, Corn, and Oyle.

The seventh night, wind bringeth neither hurt nor good.

The eight night, wind causeth much death among old and young people.

The ninth night wind betokeneth much sickneſſe and death among the people.

The tenth night, the Cattle fall to the ground and die.

If it blow the eleventh night, much fish shall die.

If it blow the twelfth night, it betokeneth much war and debate in the Land.

5. From

5 From the time of Christmas unto the Twelfth day.

The Husband-man understanding all this, when on Christmas even at midnight the wind waxeth still, it betokeneth a fruitfull yeere: when on the Twelfth day afore day, it is somewhat windy, that betokeneth great plenty of Ople.

When the Sun on the Twelfth day in the morning doth shine, that betokeneth foule weather. In the beginning it is never stedfast weather, for the moneths goe all one through another the same day. If it be faire weather that day, it is happy and fortunate. The sixth day after the first day is the last day; so that the first is last, and that in the six dayes every day leaveth behind him two moneths.

Also, that the second day leaveth February afore none, and January at the after none, and so forth doth all other days.

January.

If it be on New-yeers day that the clouds in the morning be red, it shall be an angry yeere with much Mar and great tempests. If the Sun doe shine on the 22 day of January there shall be much wind. If the Sun doth shine on St. Pauls day, the twenty five day of January, it shall be a fruitfull yeere, and if it doe

rain or snow, it shal be betwéene both: If it be very misty it betokeneth great death. If thou hears it thunder that day, it betokeneth great winds and great death, and most especially among rich men that yéer.

February.

On Shrove-tuesday whosoever doth plant or sow, it shall remain alwayes green.

Item, how much the Sun did shine that day, so much he shall shine every day in Lent, And alwayes the next new Moon that falleth after Candlemas day, and after that the next tuesday shall be alwaies Shrove-tuesday.

And when the Sun riseth and shineth early, then prospereth well all manner of fruit: if you hear it thunder, that it betokeneth great wind and much fruit.

Saint Beda saith there be three dayes, and three nights, that if a child be be born therein the body abideth whole and shall not consume away untill the day of Judgment: that is in the last dayes of Ianuary, and the secrets thereof are full monstrous. And if a tree be hewed at on the same day, it shall never fail.

March.

The more mists that there be in March, the more good doth it, and as many dayes as be in March, so many hoar frosts shall you have after

ter Caster, and so many mysts in August. All manner of trees that shall be cut downe unto the two last holy dayes in March, shall never fail. Item, If on Palm-sunday be no faire weather, that betokeneth two woones. If it doe thunder that day, then it signifieth a merry yeere, and death of great men.

April.

If it raine never so little on the Ascension day, it betokeneth dearth of all manner of food for Cattell. But when it is faire weather it is prosperous, and there shall be plenty of Tallow and much Wooll.

May.

If the Sun doe shine on the 25 day of May, Wine shall prosper well, but if it doth rain, it doth much hurt. Item, if it raine on Whitsunday, it is not good. Item, in the last of May the Oake trees begin to beare blossoms, if they blossome then you shall have a good yeere of Tallow and plenty of Fruit.

June.

If it rain never so little on Midsummer day, that is the 24 day of June, then do not the Hasell nuts prosper. If the holy Sacraments day of our Lord be faire, then it is good, and cause fruit plenty, and the Lambs to dye.

Iuly

If it raine the second day of Iuly, such weather shal be forty dayes after, day by day, yet some imputed it to Swithin the 15.

August.

If the the Sun do shine on the 15 day of August that is a good token, and specially for Wine. September.

If thou wilt see and know how it shall go that yeer, then take heed to the Oak apples about S. Michaels day, for by them you shall know how that yeer shall be: If the apples of the Oak trees, when they be cut, be within full of Spiders, then followeth a naughty yeer: if the apples have within them flies, that betokens a meetly good yeer. If they have maggots in them, then followeth a good yeer. If there be nothing in them, then followeth great dearth: if the apples be many and early ripe, so shall it be an early Winter, and very much snow shall be afore Christmas, and after that it shal be cold.

If the inner part of kernell be fair, and cleare, then shal the Summer be fair, and the corn good also; but if they be very moist then shall the Summer also be moist. If they be lean then shall there be a hot and dry Summer. If thunder in this moneth it presageth plenty of wine and corn that yeer. October,

October.

When the leaves will not fall from the trees, then followeth after a cold winter, or else a great number of caterpillars on the trees

November.

Whether the Winter be cold or warm, go on Alhallows day to a beech tree & cut a chip thereof, & if it be dry then shall the winter be warm: if thou wilt try on S. Andrews even, whether it shal be moist or dry yeer that followeth you shal know by a glass ful of water; if the yeer shal be moist & much rain shal fall, then shal the water in the glass run over: and if there shal follow a dry yeer, then shal not the water arise to the brink thereof.

When there followeth a foggy night, a good yeer after ensueth, that is when it cometh on the thursday night, or on a fish day at night, and not on the Friday or Saturday, wherein some men will eat no other meat but fish: if there be thundring, that betokeneth plenty of fruit.

December.

When Christmasse day cometh while the Moon waxeth it shall be a very good yeer, and the nearer it cometh to the New Moon the better shall that yeer be. If it come when the Moon decreaseth, it

shal be a hard yeer and the nearer the latter end thereof it cometh the worse and harder shal the yeer be. And if any wood be cut of on the two last dayes of December, and on the first day of Ianuary, it shal not rot nor wither away, nor be ful of wormes, but alwayes wax harder, and in his age as hard as a stone.

6. How thou maist rule thy beasts that year.

Item, put out of thy stable all thy beasts or what other cattle that thou hast the 3 nights following hereafter, & make the stals & stables very clean, with ȳ mangers also, & give a beast no meat those nights in those places but bestow them in some other room, and there give them meat, for that is good: and these be the three nights, Christmas even at night, New-yeers even, and Twelfe even at night.

7 An old rule of the Husband-man.

Item, When it is fair weather three Sundaies after S. Iames his day, it betokeneth that corn shal be very good, but if it rain, then the corn withereth. S. James day before noon betokneth the winter time before Christmas, and after noon, it betokeneth the time after Christmas. If it be so that the Sun do shine on S. Iames day, it is a token of cold weather, but if rain thereon, it is a token of warm and moist weather. But if it be between noon, that

that is a token of neither too warme, nor yet too cold.

8 How the Winter should be the twelve Moneths.

If a man desire to know what faire weather shalbe in every moneth or what rain, then must he mark in what hour the new Moone is in, and under what signe, and what planet ruleth the same hour, so shal the same moneth be hot and dry, cold and moist after the judgment and manner of the foure times of the yeere.

Item, when the Moon is new changed, what weather shall be that moneth, shalbe found out after this manner: If the Moon shine fair and cleare, and so followeth wind: shineth the Moone pale so shall it raine. If it raineth in the next moneth after a new Moone, then shall it raine forth the whole moneth.

The saying of Sylinus, and Petrus.

If the Sun have in the morning under him troublesome clouds, then shall ye have raine, and much tempest of weather: if the Clouds be troubled in the morning early, and blacke, then shall there blow a strong North wind.

If the Sun and Element be red in the morning, it betokeneth rainy weather. If it be red in the Evening, it is a token the next day shall be faire weather.

10 The

10 The Circles about the Sun, Moone, and other Stars.

Guido Bonatus speaketh on this wise, we shall mark the circles which be somtime about the Sun, and about the Moone, whether they be one or moze, & if there be but one, that being cleer and not long enduring, and quickly vanish'd, it betokeneth a faire and cleere weather following, and a good and cleere ayre: and when there be many circles it betokeneth wind: if they be of colour red & cleere in many parts, then it betokeneth trouble in the ayre.

And if they be grey, dark, and of earthy colour, then it betokeneth trouble in the ayre through cold and wind; and it bringeth in the winter time snow, and in summer time raine.

When they be blacke, it betokeneth in the winter wind and snow, and in summer raine. and when they be many, then doe the same the more increase.

11 The colours and lights of the other Stars,

When the Stars give great light, it betokeneth wind from the same parts where those lights be seene.

When the stars be milky & dark, as though they shined through a mist, and that all the same time there be no Clouds in the element it is a token of trouble in the Ayre, and much

raine.

raine or snow, after the time of the yeare.

And when they be cleare and red, they judge it to be windy.

Likewise, if thou seest the common Starrs thicke, darke, and of course light, it betokeneth alwayes change of weather.

If thou in cleare weather seest the Starres shot, and fall downe to the earth, that is a token, that there shall be shortly after, wind from those parts where the starres doe shot, and the more they shot the stronger shall be the wind. For when you see such things present, it betokeneth inordinate wind, and when you see such like in every part of the element, that is a token of great trouble in the Ayre in all parts, with thunder and lightning.

12 How to know the Weather by the rising and going down of the Sun.

When the Sun ariseth cleare and faire it is a token of a faire day.

When the Sun ariseth, and hath about him red Clouds, it is a token that it will raine that day.

When there be Clouds in the Orient, so that the Sun cannot shine through them at his rising, it is then a token of raine.

When the Raglin is in the rising of the Sun

Sun, it betokeneth a sharpe wind, and in the going downe of the sunne faire weather.

When there be Clouds about the sun when he riseth, the lesse that the Sun doth shine, the more redder be the Clouds.

When at the rising of the sun there proceedeth a long shining, it betokeneth raine.

When afore the rising of the Sun-shine doth appeare, it betokeneth water and wind.

When the sun in the rising is dark, either hid under a Cloud, it betokeneth raine.

When the sun is cleare, and that it giveth light from the middle part against the rising about midnight, that betokeneth rain & wind.

When long shining beames goe before the sunne, it betokeneth a dead and strong wind from those parts that the beames doe shine.

When by the accident at Night there is a shining circle, it betokeneth that night a boistrous and unruly weather; and if there be a myst the stronger shall the wind be, if the myst fall from the sunne, it betokeneth wind in the Region beyond where it falleth.

When the sun ariseth black, or with clouds under it, or that he hath on both parts clouds, the which some men call the Sun, or sunbeames which proceed from the sunne, whether they be black of colour or no, it betokeneth a winter ayre or raine. When

When the circle that is round about the Sun, in the rising or going down thereof, is in many sundry colours, or else as red as fire, or else that the light of the Sun doth fail, or that the colour be settled, or that the Clouds stand thereby, or that the Sun-beams be very long, it signifieth a strong wind to come from those parts.

When in the rising or going downe of the Sun, the light or shining thereof goeth before and evening the Element is red, it betokeneth the next day faire weather.

And when the shining thereof in the rising or going down be not right, it betokeneth rain.

13 Albertus of the Lightning.

If the colour of lightning be red and cleare, the flames white & red, or the colour of snow, that betokeneth all things fruitfull, the other helpeth to the bringing forth, and doth neither hurt nor hinder, except it be too far withered. The third goeth through and setteth forth.

14 Of the Rain-bow, from whence he is, and what it signifieth.

When the Rain-bow is cleare, and appeareth bright in clear weather, then shall it not be long cleare after, which betokeneth a winter ayre or raine.

Item, When thou seest in the morning a Rain-

Rain-bow, it betokeneth rain the same day, and there shal be a great boysterous storme.

Item, when the Rain-bow doth appear about three or foure of the clock in the afternoon, it betokeneth fair weather, and there shall be against in a strong dew.

Item, When there doth a Rainbow appear about noon it betokeneth much water.

Item, When the Rain-bow doth appear about the going down of the Sun, then doth it for the most part thunder and rain.

Item, When it appeareth in the East, then followeth fair weather.

Item, when the Rain-bow appeareth in boisterous weather in the North, it betokeneth fair weather and clear, And contrariwise when he appeareth and is seen with a clear Summer, whether in the West or at noon it followeth rain. Hally saith when the Rain-bow appeareth in fair and clear weather, it betokeneth increase of raw weather, and in the Winter it betokeneth lesse.

15. Of Thunder and Lightening.

When in the time of winter, the Sun is in Capricornus & Aquarius, especially from Lucy, until the tenth of January, if the thunder be heard then shall it be from the beginning of the Lightening throughout the whole year, more windy than any other year is. When

When in Summer it thundreth more then it lightneth, it is a sing of wind that shal come from the same place whence the thunder cometh: but if there be seen more Lightning then is heard of thunder. then shall the wind come from the place where the Lightning is seen.

If it thunder lets then Lighten, that is a token of rain, with fair & clear weather, & shall both thunder and lighten, or else thunder and lighten out of all foure quarters, but mark if it come onely from the East part, there shal be next day rain from the North, and wind.

When it thundreth early, it betokeneth both wind and rain to come from the day.

16. To know the weather by the four quarters of the yeare, as sheweth *Leichtenberger*.

What weather there shall bee on the day that the Sun enters into Aries, and in the next day after their operation shall be for the most part in the Harvest, in September, October and November.

Item, Aries worketh the one day when the Sun goeth in Leo, & the next day before and after, and so shall be the winter, especially December, January, & February, for the winter giveth him wholly, and leaveth on the North, that is to say, from the mid-night which is the Orient East and that time shall be dry, & then

shall

shall be great frost and cold. But if it come in South Austro, which is of the mid-day, either west Occident, then that time shall be moist and but little Ice. If the weather be dry after the moistnes, so shall the winter be unstable.

On that day that the Sun goeth into Libra marke the weather the nert day afore it, and the nert day after it.

And when the weather is given to lightning more in March, Aprill, & May, then mark that also. For as the weather is in those dayes that come nert after, and afore, when the Sun entreth into Aquarius, so shall it be in the most part of the Summer, Iune, July and August.

In them many wise men doe conclude how the weather shall be all the time that the Sun is from Libra to Scorpio, even to the 20. degree, that is, that from the 14 day of September unto Allhallowes day, and commonly it shall be likewise in the yeare following. And this time is reckoned among the twelve moneths, so that foure dayes are reckoned for a moneth and every day betokeneth a quarter of a Moon, which is seven dayes, and November is reckoned for the first moneth.

27 How to know the weather out of the new and full Moones.

On the thirty day before the new and full Moone

Moon, mark well the Moon, when there goeth or proceedeth from her a cleare light shining, it betokeneth faire weather, and also windy, and if the Moon be black or darke, it is a token of cold ayre and rainy.

When there is a fair and clear circle by the Moon, and that being sharpe and bright it betokeneth a fair and clear ayre, and if there be two or three rings about the Moon, it betokeneth a cold winter ayre.

When there is a darknesse about it, it is a token of winterly ayr which cometh through [illegible] winds, And if there be black about it, then [illegible] a token of such like weather also.

When the Moon ariseth and shineth fair, it betokeneth fair weather: red, wind; black, rain.

Likewise as the weather is on the third day after the new and full Moon, so shall the weather be ten days after most commonly.

A sudden and hasty rain, cometh alwayes from the wind that went before.

The greatest winds be commonly in hardest, the sudden coming of cold and heat, cometh of the wind, and of the rain.

There

There goeth commonly afore Thunder great winds.

When the wind goeth from the Occident, then it is commonly rainy weather.

From the East is fare weather.

From mid-night, it is cold and hard weather.

From none, hurtfull and unhealthfull weather.

If it doe haile in the midst of Summer, it is a token of great cold in the higher Region of the ayre.

When the lower part is hot, [illegible]eth Haile to come from above.

18 Of the Eclipse of the Moone, the cause thereof, how and when they happen.

YOu are to note, that an Eclipse of the Moone is nothing else but the interposition of the earth betwene the bodies of the Sun and Moone, they being Diametrically oppolite: as if a line drawne from the center of the Sun, to the center of the Moone, should passe directly through the center of the earth: which only happeneth at the time of the Opposition, or full Moone, and not at every full Moone neither, but onely when they meet in the

the head or tail of the Dragon; which is only the intersection of two Circles, viz. the Ecliptique, and the Different, which is the Circle that carrieth the Moon about; and you are likewise to note, that an Eclipse of the Moon appeareth to all those above, whose Horizon the Moon is at the time of the Opposition, though it be otherwise with the Eclipse of the Sun, for a Solar Eclipse is to some total, to others partial, and to others not at all visible, though the Sun be at the time of the Conjunction above all their Horizons, &c.

To find when the Moon shall be eclipsed and when not, by her distance from either of the two sections, called the head and tail of the Dragon.

IF the Moon at the time of her true opposition to the Sun, shall be distant from either of these two points less than 10 degrees, 21 minutes, and 20 seconds, then must the Moon suffer an eclipse.

But if her distance (as before) be more then 13 degrees, 5 minutes, and 23 seconds, then the Moon (at that full) cannot be eclipsed.

Therefore if her distance be more than 10 degrees, 21 minutes, 20 seconds, and lesse than 13 degrees, 5 minutes, 23 seconds, than she

may happen to be eclipſed, but not neceſſarily.

20. To find when the Sun ſhall be eclipſed, and when not.

IF the apparant latitude of the Moon at the time of the viſible conjunction be leſſe than 30 minutes, 40 ſeconds, there muſt be an eclipſe.

But if the apparant latitude of the Moon be more than 34 minutes, 51 ſeconds, there cannot be an eclipſe.

Therefore if the apparant latitude be more than 30 minutes, 40 ſeconds, and leſſe than 34 minutes, 51 ſeconds, there may be an eclipſe.

21. How to behold an Eclipſe of the Sun without hurt to the eyes.

TAke a burning glaſs, ſuch as men uſe to light tobacco within the Sun; or a ſpectacle glaſſe that is thick in the middle, ſuch as for the eldeſt ſight; and hold this glaſſe in the Sun, as if you would burn through it a paſt-board, or white paper book, or ſuch like; and draw the glaſſe from the board or book, twice ſo far as you do to burn with it; ſo by direct holding it nearer or further as you ſhall ſee beſt, you may behold upon your board, paper or book, the round body of the Sun, and how the

Moon

Moon passeth between the Glass and the Sun during the whole time of the eclipse.

Thus thou mayest practise before the time of an eclipse, wherein thou shalt discern any Cloud passing under the Sun; or by another putting or holding a bullet on his fingers end betwixt the Sun and the Glass, at such time (the sun shining) as thou holdest the glasse, as before thou art taught.

22. The mind of the Fathers, of the Nature of the Fire.

When the fire sparkleth it betokeneth rain.
When the Fire giveth much flame, or else when a man taketh an Vasten, and lifteth it up by the coals, and if the coals do hang thereon, that betokeneth wind and rain.
When that cold in the Winter ceaseth,
And when a man snow findeth.
If there be dark clouds thereby,
Then look for rain verily.
If the Frog in the morning do cry,
Betokeneth rain great plenty.

23. A brief discourse of the natural causes of watery Meteors, as Snow, Hail, Rain, &c.

You must first understand, that all watery Meteors, as Rain, Snow, or such like, is but a moist vapour drawn up by the vertue of the Sun, and the rest of the Planets into the middle region of the aire, where being congealed or dissolved, falleth upon the earth, as Hail or Rain.

24. Of the Rain-bow.

Pliny saith, The Rain-bow is made by the Sun-beames striking upon a hollow cloud, when their edge is repelled and beaten back against the Sun; and thus ariseth variety of colours by the mixture of Clouds, Air, and fiery Light together. But (as he saith) it pretendeth neither fair nor fowl weather.

25. Of Rain.

Of these kind of Meteors you may read Arist. libro primo Meteoro logicorum, cap. 1, & 2. But briefly, Rain is a cold vapour, and

and earthly humour, raised from the earth and waters, into the middle region of the air, where by the extremity of cold, it is thickned into the body of a cloud, and after being dissolved, falleth upon the earth.

26. Of Hail.

Hail is ingendred of Rain, congealed into Ice, freezing the drops presently after the dissolving of the cloud, whereby we have great irregular Stones fall on the Earth; I have seen them in that fashion, 1610, contain 4 inches about, for the higher it cometh, and the longer it tarrieth in the air, the rounder it is and the lesser.

27. Of Snow.

Snow is of the same humour that Hail is, but not grown together so hard. Pliny saith, Hail sooner melts than Snow, and the Hail cometh oftner in the day than in the night.

28. Of Frost and Dew.

When in the day time through the faint heat of the Sun, there is a cold and moist vapour drawn up a little from the earth, pre-

lently at night it descendeth again upon the earth, and is called Dew, and in the Spring or Harvest, it is a sign of fair weather; but if by means of cold it be congealed, it is called Frost, and therefore Dewes come not so often in hot seasons, neither when winds be up, but after a calme and clear night, Frosts dry up wet and moisture: For when (as Pliny saith) the Ice is melted, the like quantity of water in proportion is not found.

29. Of Wind.

Wind is nothing but many exhalations drawn from the Earth, and inlayed laterally above the Sun.

30. Of Suddain Blasts.

A windy exhalation being thrown down, and encompassed (as Pliny saith) in a thin course of clouds newly over cast, coming at some time with such a violence, as it bursts and cleaves a dry cloud in sunder, and makes a storm, of the Greeks called Ecnephias; but when this cleft is not great, but that the windes be forced to turn round, and roll

roll in this descent without lighting, there is made a whirle-puffe, or gust, called Typhon, which is to say, The storm Ecnephias, sent forth a winding violence, and this wind doth bear many things away with it, changing from place to place; but if the hole in the cloud were great, it is called Turbo, casting down and overthrowing all that is next it. Pliny saith, no Ecnephias cometh with Snow, nor no Typhon from the South: some say, Vinegar thrown into this Wind, breaks the gust.

31. Of Earth-quakes.

Plenty of windes gotten into the bowels, holes and corners of the earth, bursting out of the earth, and the earth closing again, causeth the shaking, or Earth-quake, and is a token of ensuing war.

32. Signes of Earth-quakes.

When waters in wells or pits be troubled, and have a bad savour, the long absence of the windes, strange noises, the obscurity or darkneſſe of the Sun with clouds, and strangely coloured, &c.

33. Of Thunder and Lightning,

When an exhalation, hot and dry mixt with moisture, is carried up into the middle region, and there in the body of a cloud: Now these two contraries being thus shut, or pent in one room together, they fall at variance, whereby the water and fire agree, not until they have broken the prison wherein they were pent, so that fire and water flie out of the Cloud, the breaking whereof maketh a noise like the renting of cloth, which we call thunder, and the fire lightning, the thunder being made first, but the lightning first seen, in respect the sight is before the hearing; and of lightnings there be many sorts.

That which is dry burneth not at all, dissipating and dispersing: That which is moist burneth not likewise, but blasts, and alters the colour: but that which is clear, is of a strange operation, it drawes vessels dry without hurt to the vessel; it melteth mettal in bages or purses, and hurteth not the bag or purse, nor Wax that sealed the bag hurt; it breaketh the bones, and hurteth not the flesh; and killeth the child in the womb, not hurting the mother. Pliny saith

saith, Scythia by reason of cold, and Ægypt by reason of heat, have seldome lightning.

34. What things be not hurt with Lightning,

It hurteth not the Lawrel-tree, it entreth not past 5 foot into the earth, such that are shadowed with the skinnes of Seales, or Sea-calves, are freed, the Eagle is free, &c. Many other wonderous and strange kind of Meteors be there in the heavens often times seen, as Comets, burning Dragons, &c. but this volume will not contain an ample discourse thereof.

35. Here

35. Here followeth divers and ſundry Rules, of excellent uſe, and right neceſſary to be known of the Husband-man, and not onely of him, but of all other Perſons of what quality ſoever.

AND Firſt, I will begin to ſhew what Rules of Husbandry are to be obſerved in each month, and alſo Obſervations for Taking of Phyſick, and keeping of a good and wholſome Diet, and modeſt Recreation.

36. Rules of Husbandry in *January*.

This is the ſeaſon for good husbands to lop and purge ſuperfluous branches from fruit Trees, uncover their roots, ſet all kinds of quick-ſets and fruit trees in the new of the Moon, be ſure the wind be not North nor East, and ſet the ſame ſides to the South and

and West, which grew at the first, set Beans, Pease, and Parsnips, the weather mild, and Moon decreasing, dig Gardens, dreanch weak and sick cattle, Kine with Verdinne, Horses with Water and ground Malt sodden with a little Brand.

Observations for Physick and Diet in *January*.

The best Physick is warm Cloaths, good Fires, warm diet, and a Merry honest Wife.

Rules of Husbandry in *February*.

This month set, cut, and lay Quicksets, and Roses, as all other Plants, set and plant Vines, Hops, and all Fruit that growes on bushes; Sow Pease, Beans and Onions, furnish your Gardens with Sallats and Pot-hearbs for Summer, prune and trim all sorts of fruit Trees, from Moss, Canker, and superfluous Branches, remove Grafts or young Trees in the last quarter, the Moon being in Aries, Libra or Scorpio:

Observations for Physick and Diet in *February*.

If necessity urge, you may let Blood, but

but be ſparing in Phyſick, and be ſure when a warm day comes, to prevent taking of cold through careleſsneſſe, for the warm Aire in this month is not laſting, but oft deludes us to our prejudice.

Rules of Husbandry in *March*.

Now regarding the wind and weather, graft, cut quickſets, cover the roots of fruit trees (opened in December and January) with fat earth, ſowe Oats, Barley, Parſnips, Onions, Carrets, Melons, Cowcumbers, and all kind of Potherbs, ſlip Partichokes and Sage, and ſowe all manner of Garden Seeds.

Obſervations for Phyſick and diet in *March*.

Now adviſe with the honeſt and able Aſtrological Phyſitian, 'tis good to purge and let blood.

Rules of Husbandry in *April*.

This month ſow Hemp and Flax; pull Hops; ſet and ſow all kinds of Garden herbs, reſtore the Liberty of the laborious Bee,

Bee, by opening her Hive; Bark-trees for Tanners, and let good-huſwives mind their Gardens, and begin to think of their Daries.

In gard'ning never this rule forget.
To ſowe dry, and ſet wet.

Obſervations of Phyſick and diet in *April*.

The uſe of Phyſick becomes now ſeaſonable, as alſo Purging and Blood-letting, 'tis good to abſtain from Wine, for many diſeaſes will be taken thereby to the ruin of many.

Rules of Husbandry in *May*.

This month commands the prudent houſe-wife, and the prudent Artiſt, to ſet their Stils on work; in the beginning of the month ſowe and ſet thoſe tender ſummer Herbs, that would not indure the former cold, weed your Hopgardens, cut off ſuperfluous branches, moſs Trees and Gardens, and weed Corn.

Obſer-

Observations for Physick and Diet in *May*.

Now every Garden and Hedge affords thee Food and Physick; Rise early, Walk the Fields by running streames the North and West sides; Sage and Sweet-butter an excellent Breakfast, clarified Whay with Sage, Scurvy-grasse-Ale, and Wormwood-beer, are wholsome Drinks.

Rules of Husbandry in *June*.

At the full of the Moon this month and next, gather your Herbs to keep dry for the whole year; Set Rosemary and Gilliflowers, sow Lettice and Radish three or four dayes after the full, and they will not run to seed; shear your Sheep the moon increasing.

Observations for Physick and Diet in *June*.

Let honest moderate Labour and Exercise procure your Sweat, thin and light Diet, and chast Thoughts tend to Health: Lie not unadvisedly on the ground, or over hastily drink.

Rules

Rules of Husbandry in *July*.

Get Rue, Wormwood, and Gall, to strowe on your floores to destroy Fleas, at the full Moon gather flowers and seeds, dry your flowers rather in the shade than in the Sun, which too much exhalteth their vertue, but to avoide corruption let the Suns heat a little visit them.

Observations for Physick and Diet in *July*.

Beware of violent heat and sudden cold, which are the great distempers of this month, and produce pestilential Diseases, forbear superfluous Drinking, but Eat heartily.

Rules of Husbandry in *August*.

Now with thankfulness reap your desired harvest. Sow winter Herbs in the new of the moon. Estæm fair weather as precious, and mis-spend it not. Gather garden Seeds near the full, use moderate Diet, forbear to sleep presently after meat: take heed of sundain cold after heat.

Obser-

Observations in Physick and Diet in *August*.

Beware of Physick and Blood-letting in the Dog-dayes, if the Air be hot, otherwise, if occasion require, you may safely make use thereof.

Rules of Husbandry in *September*.

The beginning of this month and end of the former, gather Hops, their Complexion being brown and the weather fair, and no dew on the ground, kill Bees, make Verjuice, remove and set all slips of Flowers between the two Lady dayes, remove Trees from Sept. till Febru. especially in the new of the Moon, the weather warm, and the wind South or West, cut Quick-sets, gather ripe fruit, sowe Wheate and Rie, winter Parsnips and Carrets, and set Roses, Strawberries and Barberries.

Observations for Physick and Diet in *September*.

Now as the year declines, provide your winter

winter garments, hang them on loosely to pervent that you might after repent of; good for Physick, and Phlebotomy.

Rules of Husbandry in *September.*

Sow Wheat and Rie, remove young plants and trees about the new moon, observing this as a seasonable secret, that in setting, you carefully place that side to the South and West, which were so before you took up the Plant, otherwise the cold kills it: gather your remaining Winter fruit, set all kinds of Nuts and Acorns, and cut Rose-trees but once in two years, if you intend to have store of Roses.

Observations for Physick and Diet in *October.*

The Garments you last month hung on your backs in jest, now button them close in good earnest; cloath you now for prevention, for the cold comes insensibly, and fogs oft-times beget a whole winters cold. Consult with your Tailors as well as Physitians.

Rules of Husbandry in *November*.

Set Crabtree stocks to graft on, in the old of the moon, set peafe and beanes, and sowe parsnips and carrets, Trench gardens with dung, uncover the roots of your apple trees, and so let them remain till March, kill swine in or near the full of the Moon, and the flesh will the better prove in boyling.

Observations for Physick and Diet in *November*.

The best Physick this month, is good Exercise, Warmth, and wholsome Meat and Drink.

Rules of Husbandry in *December*.

In the last Quarter of the Moon, this Month and the next, are the best times to fell Timber: Let Fowlers mind their Game, cover all your best Flowers and Herbs from cold and storms with rotten horse-dung, look well to thy Cattle, bleed Horses. Let a warme Fire and a cup of Nectar be thy Bath, thy Kitchin thy Apothecaries shop, hot meats

and

and baths thy Physick, and a well spread Table, the proof of thy Charity to thy poor neighbours, to whom this advise is seasonable.

Being poor thy self, and can'st not feast at all,
Thank God for such as thee to feasting call.

Observations for Physick and Diet in *December*.

The best Physick is as before, a merry honest Heart, and the exercise of Charity among thy poor Neighbours.

37. Here follow other brief Rules of Physick and Husbandry.

Physical Observations.

Good to let the Sanguine blood, when the Moon is in Pisces.

To let the Cholerick blood when the Moon hath her course in Cancer, or Pisces.

To let the Melancholy blood, when the Moon is in Libra, Aquarius, or Pisces.

To let the Flegmatick blood, when the Moon is in Sagitarius or Aquarius.

To prepare humours, the Moon being in Gemini, Libra, or Aquarius.

Good to purge.

With Electuaries, the Moon in Cancer.

With Pils, the Moon in Pisces.

With Potions, the Moon in Virgo.

Good to take Vomits, the Moon being in Taurus, Virgo, or the latter part of Sagitarius.

To purge the head by sneesing, the Moon being in Cancer, Leo, or Virgo.

To take Glisters, the Moon being in Aries, Cancer, or Virgo.

To stop Fluxes and Rheumes, the Moon being in Taurus, Virgo, or Capricorn.

To bathe, when the Moon is in Cancer, Libra, Aquarius, or Pisces.

To cut the hair off the Head or Beard, when the Moon is in Libra, Sagitarius, Aquarius, or Pisces.

Brief Observations of Husbandry.

Set, Sow Seeds, Graft and plant, the Moon being in Taurus, Virgo, or in Capricorn.

And all kind of Corn in Cancer.

Graft in March at the Moons increase, she being in Taurus or Capricorn.

Shear Sheep at the Moons increase.

Fell hard Timber from the Full to the Change.

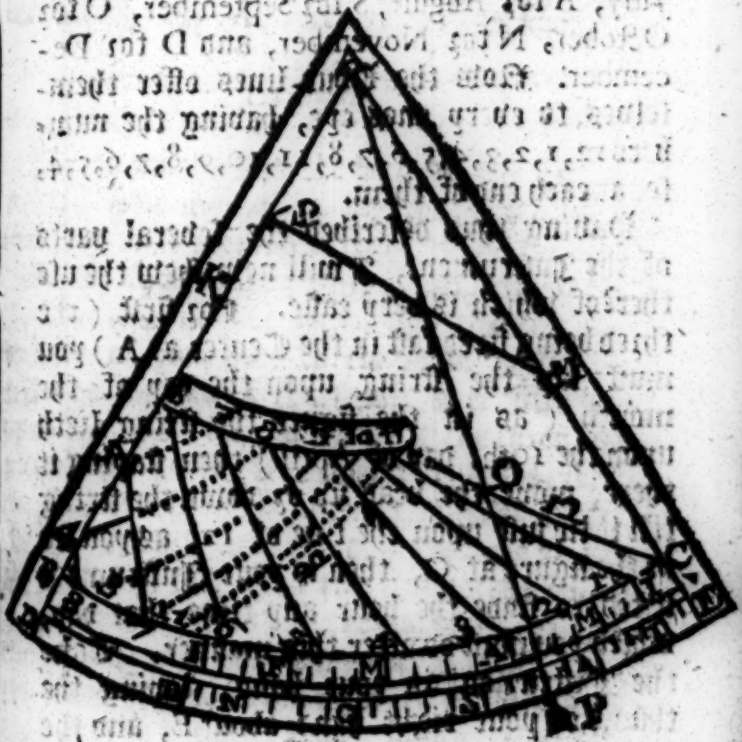
Fell Frith, Copice, and Fuel at the first quarter.

Libor Geld Cattle, the Moon in Aries, Sagitarius, or in Capricorn.

Kill fat Swine for Bacon (the better to keep their fat in boiling) about the Full Moon.

The use of a small portable Instrument, to find the Hour of the Day upon the least appearance of the Sun.

This Instrument may be made either of Wood, Brasse, or Silver, or, for a shift, this Paper it self being pasted upon a fine piece of Board that will not warp, may supply the want of a better: In the Center of this Instrument (which is noted with the Letter A) there is fixed a piece of fine silk, having a small Plummet of Lead at the end thereof, noted with the Letter P; and upon this string, let there be a Bead, or small Pins-head, which may be slipped up and down the string, as occasion shall require; this small Bead, or Pins-head is noted with the Letter O; Likewise upon the edge of the Instrument, noted with A B, you must have a small piece of wier (or a piece of a small pin) about a quarter of an inch in length, which must stick



small hole made in the line A B, into which you may stick a pin when you would know the hour of the day, which will be sufficient. Lastly, between the Lines B C, and D D, are

noted certain small new lines, which are the dayes of the twelve months of the year, noted with the first Letter of every month, as I for January, F for February, M for March, A for April, M for May, I for June, I for July, A for August, S for September, O for October, N for November, and D for December. Now the hour-lines offer themselves to every ones eye, having the numbers 12, 1, 2, 3, 4, 5, 6, 7, 8, 11, 10, 9, 8, 7, 6, 5, 4, set at each end of them.

Having thus described the several parts of the Instrument, I will now shew the use thereof which is very easie. For first (the thred being fired fast in the Center at A) you must lay the string upon the day of the month (as in the figure the string lieth upon the 10th. day of April) then staying it there, move the bead up or down the string till it lie just upon the line of 12, as you see in the figure at O, then is your Instrument fitted to finde the hour any time that day, which you must do after this manner. Take the Instrument in your hand, laying the thumb of your right hand about E, and the thumb of your left hand about R, turning the left side of your body to the Sun, and hold up the Instrument till the Sun cast the shadow

shadow of the short piece of wier in S, streight along the line S C, neither above nor beneath it, the string playing at free liberty by the side of the Instrument, then shall the bead falling upon the houre-line, give you the true hour of the day either before or after noon.

Example.

If you would find the hour on the 5th. of April, you must then lay the thred upon that day, and keeping it there, move the bead till it lie upon the line of 12, then holding the Instrument in your hand, and turning the left side of your body to the Sun, hold it up till the shadow of the small wier fall just upon the line S M, and then, (the thred and plummet, having free liberty to move along the side of the Instrument) observe where the bead resteth, and there is the hour of the day, as if it fall upon the line noted with 9, 3, then it is either 9 in the morning, or 3 in the afternoon: in like manner, if it fall upon the lines 10, 2, it is either 10 in the morning, or 2 in the afternoon; again, if it fall just between the lines of 8 and 3, then it is either half an hour past 8 in the morning, or half an hour past 3 in the afternoon, and

which

which of these hours it is, may be easily distinguished.

Note, that from the tenth day of March, to the twelfth of September, you must make use of those Houre-lines which are drawn with a full line thus——But from the twelfth of September, to the tenth of March, you must make use of those Houre-lines which are pricked thus.....

Let thus much suffice concerning the use of this Instrument.

Usus optimus magister.

A Table shewing the Interest of any sum of money, from 1 pound to 1000 pound, at 6, per cent.

	1 moneth.			2 moneth.			3 moneth.			4 moneth.		
lib.	lib.	s.	d.	lib.	s.	d.	lib.	s.	d.	lib.	s.	d.
1000	5	00	00	10	00	0	15	00	0	20	00	0
500	2	10	00	5	00	0	7	10	0	10	00	0
400	2	00	00	4	00	0	6	00	0	8	00	0
300	1	10	00	3	00	0	4	10	0	6	00	0
200	1	00	00	2	00	0	3	00	0	4	00	0
100	0	10	00	1	00	0	1	10	0	2	00	0
90	0	09	00	0	18	0	1	07	0	1	16	0
80	0	08	00	0	16	0	1	04	0	1	12	0
70	0	07	00	0	14	0	1	01	0	1	08	0
60	0	06	00	0	12	0	0	18	0	1	04	0
50	0	05	00	0	10	0	0	15	0	1	00	0
40	0	04	00	0	08	0	0	12	0	0	16	0
30	0	03	00	0	06	0	0	09	0	0	12	0
20	0	02	00	0	04	0	0	06	0	0	08	0
10	0	01	00	0	02	0	0	03	0	0	04	0
9	0	00	10	0	01	9	0	02	8	0	03	7
8	0	00	09	0	01	7	0	02	4	0	03	2
7	0	00	08	0	01	4	0	02	1	0	02	9
6	0	00	07	0	01	2	0	01	9	0	02	4
5	0	00	06	0	01	0	0	01	6	0	02	0
4	0	00	05	0	00	9	0	01	2	0	01	7
3	0	00	03	0	00	7	0	00	1	0	01	3
2	0	00	02	0	00	5	0	00	7	0	00	9
1	0	0	01	0	00	2	0	00	3	0	00	4

The

The use of the Table of Interest.

The first column containeth any number of pounds from one to 1000, against any of which sums, there is set down the Interest thereof for one, two, three, or four months, according to the titles.

Example, Let it be required to find the interest of 70 pound for four months. Find 70 l. in the first column, and right against it, in the column of four months, (which is the last) you shall find 1 l. 8 sh. 0 d. and so much is the interest of 70 pound in four months.

Now, if you would know what the interest of the same sum would be in 6 months, Look in the Table for the interest thereof, in two months, which is 0 l. 14 sh. 0 d. which added to the interest for four moneths, namely, to 1 l. 8 sh. 0 d. the sum is

2 l. 2 sh.

2 l. 2 sh. 0 d. and so much is the interest of 70 l. in 6 months.

Also, if it be required to find the interest of any sum which is not in the first column, as of 75 li.

Let it be required to find the interest of 75 li. for three months. First, look the interest of 70 li. for three months as before, you shall find it to be 1 l. 1 sh. 0 d. Likewise find the interest of 5 l. for three months, which is 0 l. 1 sh. 6 d. this being added to the former, viz. to 1 l. 1 sh. 0 d. maketh 1 li. 2 sh. 6 d. which is the interest of 75 l. for three months.

Here

Here followeth four plain and necessary Tables shewing the true value of the purchase of any House or Land, by Lease, or otherwise: calculated according to the Rates of 5l. 6l. 8l. 10l. in the hundred.

5. per Cent.

This Table is to be used in the Purchase of Land.

Time of the purch.	Value of the Purchase. Years	Mon.
1	0	11
2	1	10
3	2	8
4	3	7
5	4	5
6	5	4
7	6	2
8	7	1
9	8	0
10	9	0
11	10	0
13	11	0
15	12	0
17	13	0
19	14	0
21	15	0
23	16	0
25	17	0
27	18	0
29	19	0
31	20	0
41		
51		
61		
71		
81		
91		

Fee sim.

5. per Cent.

This Table shewes the Purchase of Leases of Land.

Time of the purch.	Value of the Purchase. Years	Mon.
1	0	11
2	1	10
3	2	8
4	3	7
5	4	5
6	5	4
7	6	2
8	7	1
9	8	0
10	9	0
11	10	0
13	11	0
15	12	0
17	13	0
19	14	0
21	15	0
23	16	0
25	17	0
27	18	0
29	19	0
31	20	0
41		
51		
61		
71		
81		
91		

Fee sim.

8. per Cent. | 10. per Cent.

Time of the purch.	Value of the Purchase.		Time of the purch.	Value of the Purchase.	
	Years	Mon.		Years	Mon.
1	0	11	1	0	11
2	1	9	2	1	9
3	2	7	3	2	7
4	3	4	4	3	4
5	4	2	5	4	2
6	5	0	6	5	0
7	5	9	7	5	10
8	6	7	8	6	8
9	7	5	9	7	6
10	8	3	10	8	4
11	9	1	11	9	2
12	9	11	12	10	0
13	10	9	13	10	10
15	12	5	15	12	6
17	14	1	17	14	2
19	15	9	19	15	10
21	17	5	21	17	6
23	19	1	23	19	2
25	20	9	25	20	10
27	22	5	27	22	6
29	24	1	29	24	2
31	25	9	31	25	10
41	33	6	41	34	0
51	41	4	51	42	2
61	49	2	61	50	4
71	57	0	71	58	6
81	64	10	81	66	8
91	72	8	91	74	10

This table shews the Purchase of Leases of Houses or lands.

Fee simp.

This Table shews the purchase of Leases of Houses.

Fee simp.

The

The use of the four preceding Tables.

THese four Tables are all to be used the same way, their difference being only in the Rate of the profit; which it is fit should be more in houses than in lands; because houses are subject to be void of Tenants, and many other casualties of fire and ruine, which lands are not. And therefore I have (as briefly as I can) hinted in the Tables, which Table is fittest for any kind of purchase: not that any one is bound to make his bargain just according to these Rates; but hereby any one may judge of his Purchase, and know what profit he makes of his money.

The Tables of themselves are so plain, that they need no explaining; I having therein altogether applyed my self to the usual way of reckoning these bargains to be worth so many years purchase. Onely the year for the more exactnesse is divided into twelve months, and not into four quarters.

The

This example will make all plain.

It is desired to know what the Lease of an House for one and twenty years, is worth in ready money? To find out this, look in the last Table which is calculated after the rate of ten per Cent. and is fittest for such kind of bargains; and in this Table at 21 years, you shall finde the value of the Lease to be worth 8 years and 8 months purchase. So that let the yearly rent or value of the house be what it will, the said Lease of 21 years, is worth eight whole years rent, and almost three quarters of the said yearly rent; which you may easily reckon up, and so know the true value of the purchase. And at this price you shall have 10 per Cent. profit for your money.

I have made these Tables to shew the worth of long Leases also, because most men value a long Lease too much, in respect of the value they set upon a short lease. Reckoning a lease of 21 years to be worth but 7 years, and yet thinking a Lease of 60 years to be worth 12 or 13 years purchase; Whereas you may see by this Table, that though the lease of 21 years be worth 8 years and 8 months purchase; yet the lease of 60 years

is not worth full 10 years purchase: may the lease of an hundred years, or the Fee-simple cannot be worth above 10 years purchase, allowing the said rate of 10 per cent for the money.

Many other questions of Purchases and Reversions might be added; as you may see at large in my Purchasers pattern, printed for Mr. Pierrepont, at the Sun in Pauls Church yard.

A brief Diſcourſe of the Celeſtial part of the World, of the Diſtances, Magnitudes, Motions, and Scituations of the Planets and fixed Stars.

1. *Of the Heaven of the fixed Stars.*

ALthough (by the Diurnal motion of the Primum mobile) this Heaven (as all the other Orbs of the Planets are) be violently turned about once in 24 hours, yet they retain a proper motion to themſelves, which is contrary to the former; this motion is called natural, becauſe it is effected by the proper motion of the Star or Planet in its own Orbe, and the other motion is called Violent, becauſe it forceth a motion contrary to what the thing it ſelf in nature would perform.

This Heaven of the fixed Stars, is very

slow in motion, moving but one degree in 71 years, and so is 25412 years moving through the whole Zodiack: It is adorned and beautified with divers glorious bodies of several magnitudes, of which the Ancients have noted 6 in number; and that the multiplicity of these glorious bodies, might not confound the beholders by their irregular scituation; the Ancients have contracted their number by the uniting a certain number of them together into the form or fashion of some living Creature, or other object, as the SWAN, the BEAR, the SHIP, the CROSSE, &c. and these are called Constellations, of these Constellations; the Ancients observed only 48, though there be others found out of later times, of which 21 were on the North side of the Equinoctial, 15 on the South side, and 12 in the Zodiack it self: each of these Constellations contain a certain number of these Stars, whose magnitudes are very vast, in respect of this little ball whereon we live; for,

A Star of the first Magnitude is greater than the Globe of the whole Earth 68 times, of which magnitude there are 15 Stars.

A Star of the second Magnitude is greater

ter than the Globe of the whole Earth 28 times, of which magnitude there are 45 Stars.

A Star of the third magnitude is greater than the Globe of the whole Earth 11 times, of which magnitude there are 208 Stars.

A Star of the fourth magnitude is greater than the Globe of the whole Earth 11 times, of which magnitude there are 244 Stars.

A Star of the fifth Magnitude, is greater than the Globe of the whole Earth 21 times, of which magnitude there are 217 Stars.

But a Star of the ſixth Magnitude is leſſe than the Earth, and of his Magnitude are 49 Stars.

An Appendix to the precedent Almanack.

2. *Of the Heaven of* Saturn.

THis Heaven is ſcituated within the Concavity of the Heaven of the fixed Stars, and containeth only the body of his own Planet, which appeareth as a Star of the ſecond magnitude; he is of a ſwarthy and obſcure colour like unto lead; his diſtance from the Earth in his mean diſtance is,

9091960 Miles, and the circumference of his Sphear is 57030266 miles, according to which by the violent motion of the primum mobile he is moved 2376261 Miles in an hour, but his own proper motion is slower than any of the other Planets, yet much swifter than that of the fixed Stars, for he endeth his course in 30 years.

3. *Of the Heaven of* Jupiter.

WIthin the Concavity of the Sphear of Saturn, is scituated the heaven of Jupiter, in which moveth the body of ♃, which appeareth like a Star of the first magnitude very bright, and of nature warm. In his mean distance he is distant from the Earth 3431400 Miles, his body exceeding the earth in magnitude 14 times, the periemter of his sphear being 21568800 miles, so that his hourly motion is 898700 Miles, he finisheth his Zodiacal period in 11 years, and 316 dayes.

4. *Of the Heaven of* Mars.

UNder the Heaven of Jupiter, is the Orb of Mars, appearing of a red fiery colour, being

being distant from the earth in his mean distance 1500700 Miles, the Circumference of his Spheare being 9432971 Miles, so that by the violent motion of the primum mobile, he is moved 393040 Miles in the space of an hour, he compleateth his revolution in one year and 322 dayes.

5. *Of the Heaven of the* Sun.

THe Sun is seated in the midst of the Planetary Orb, by which he enlightens the superiour as well as the inferiour. In his mean distance he is distant from the earth 989000 Miles, the magnitude of his body being (according to Tycho) 140 times greater than the earth, the compasse of his Orb being 6216571 Miles, and he moveth in a hour 259023 Miles, he maketh his Zodiacal revolution in 365 dayes, 5 hours, 49 min. 16 second.

6. *Of the Heaven of* Venus.

VENUS the most bright and splendent star in all the Firmament, is moved about the Sun as about a Centre, her distance

from the earth being 989000 Miles, ſhe moveth equally about the Sun, though her motion ſeem to be very irregular, ſhe is ſometimes higher and ſometimes lower than the Sun, ſhe is ſix times leſſe than the Earth, and is diſtant from the Sun, 735300 Miles.

7. *Of the Heaven of* Mercury.

WIthin the concavity of the Spheare of VENUS is placed MERCURY, he is ſcituate very near the Sun, and is never above 29 degrees diſtant from the Sun; ſo that he is rarely ſeen: he moveth about the Sun as Venus doth, and is diſtant from the Earth 989000 Miles, he is leſſe than the earth 19 times.

8. *Of the Heaven of the* Moon.

THe Moon is the loweſt of all the Planets, being diſtant from the earth in her mean diſtance, 48760 Miles, the Circumference of her Spheare being 306491 Miles, ſhe runneth in the ſpace of an hour 12770 miles, ſhe is leſſe than the Earth 39 times; but according to Copernicus, 43 times, and finiſheth

finisheth her course in 27 dayes, 7 hours, 43 min. and 6 seconds.

Having thus taken a brief view of the heavenly Orbs, we cannot but admire their vast magnitudes and swift motions, and if from hence we can learn nothing, yet let us learn this, that there is a God, and that he is far above all the works of his hands; and the Wise-man contemplating thereupon, saith, We may understand by the heavens how much mightier he is that made them, for by the greatness and glory of the Creatures proportionally, the Maker of them is seen.

A most

A moſt plain and eaſie Table, ſhewing the true time of the beginning, and continuance of the Reign of each *King* and *Queen* in *England*, from the Conqueſt, until this year, 1662. Gathered forth of Chronicles, and ſet forth for the profitable uſe of Lawyers, Scriveners, &c.

William Conqueror began his Reign 1066. October 15. and Reigned 20 years, 11 months, and 22 dayes.

William Rufus began his Reign 1087. September 9. and Reigned 12 years, 11 months, and 19 dayes.

Henry the Firſt began his Reign 1100. Auguſt the firſt, and Reigned 35 years, 4 months, and 11 dayes.

Stephen began his Reign 1135. December the

the 2. and Reigned 18 years, 11 months, and 18 dayes.

Henry the Second began his Reign 1154. October 23. and Reigned 34 years, 9 months, and 1 day.

Richard the First began his Reign 1189. July 6. and Reigned 9 years, and 9 moneths.

King John began his Reign 1199. April 6. and Reigned 17 years, and 7 months.

Henry the Third began his Reign 1216. October 19. and Reigned 56 years, and 1 month.

Edward the First began his Reign 1272. November 16. and Reigned 34 years, and 8 months, and 6 dayes.

Edward the Second began his Reign 1307. July the seventh, and Reigned 19 years, 7 months, and 5 dayes.

Edward the Third began his Reign 1326. January 25. and Reigned 50 years, 5 months, and 7 dayes.

Richard the Second began his Reign 1377. June 21. and Reigned 22 years, and 3 months, and 14 dayes.

Henry the Fourth began his Reign 1399. September 29. and Reigned 13 years, 6 months, and 3 dayes.

Henry

Henry the Fifth began his Reign 1412. March 20. and Reigned 9 years, 5 months, and 14 dayes.

Henry the Sixth began his Reign 1422. Auguſt 31. and reigned 38 years, 6 months, and 8 dayes.

Edward the Fourth began his Reign 1460. March the 4. and Reigned 22 years, one month, and 8 dayes.

Edward the Fifth began his Reign 1483. April the 9. and Reigned two months, and 18 dayes.

Richard the Third began his Reign 1483. June 22. and reigned two years, two months, 5 dayes.

Henry the Seventh began his Reign 1485. Auguſt 22. and Reigned 23 years, ten months, and two dayes.

Henry the Eighth began his Reign 1509. April 22. and Reigned 37 years, 10 months, and 2 dayes.

Edward the Sixth began his Reign 1547. January 28. and Reigned ſix years, five months, 19 dayes.

Queen Mary began her Reign 1553. July 26. and Reigned 5 years, and 4 months, and 22 dayes.

Queen Elizabeth began her Reign 1558. November 17. and Reigned 44 years, four months, and 16 dayes.

King James began his Reign 1602. March 24. and Reigned 22 years and three dayes.

King Charles the First began his Reign 162[illegible] March 27. and Reigned 24 years, 10 months, and 3 dayes.

King Charles the Second began his Reign the 30. of January 1648. Whom God grant long to Reign over us.

Here

Here now followeth the manner of making all manner of Bonds, Bills, Leaſes, Indentures, Wills, &c. Very neceſſary for thoſe who live in the Country where a Clerke or Scrivener is not near at all times to be had.

A Bill or Obligation from one man to another.

KNow all men by theſe preſents, that I *T. R.* of *G.* in the County of *S.* Yeoman, do owe, and am indebted unto *J. A.* of *G.* in the County above-ſaid, Gentleman, the ſum of One and twenty pounds of good and lawful money of England, to be paid to the above-ſaid *J. A.* his Heirs, Executors, Adminiſtrators, or Aſſignes; in and upon the firſt day of *May* next enſuing the date hereof, at or in the now dwelling

dwelling houſe of the aboveſaid *J. A.* for the which Payment well and truly to be made, I binde my Heires, Executors, and Adminiſtrators, in the ſum of forty two pounds of like moneys of England, firmly by theſe preſents; In witneſſe whereof, I have hereunto ſet my hand and Seal, the firſt day of *June*, One thouſand ſix hundred and ſixty.

Sealed and delivered in the preſence of

An Obligation with a Condition, Two bound to One.

KNow all men by theſe preſents, that we W. S. of R. in the County of N. Joyner, and H. M. of F. in the Iſle, are holden and firmly bound unto V. G. of B. in the County of S. Gentleman, the ſum of Two hundred pounds of good and lawfull money of England, to be paid to the aboveſaid W. G. his Heires, Executors, Adminiſtrators or Aſſignes; for the which payment, well

well and truly to be made, we bind us, and either of us, the Heirs, Executors, Administrators of us, and either of us, in the whole, and for the Whole firmly by these presents; sealed with our Seals, dated the fifth day of M. 1660.

The Condition of this Obligation is such, that if the above bound W. S. and H. M. they or either of their Heirs, Executors, Administrators or Assignes, shall pay, or cause to be well and truly paid, the full and intire sum of one hundred pounds of good and lawful money of England, at one intire payment, in and upon the first day of November next ensuing the date hereof, at or in the now dwelling House of the said W. G. of B. that then this present Obligation shall be void and of none effect, or else shall remaine in full power, force, and vertue.

Sealed and delivered
in the presence of

A short Bill.

This Bill witnesseth, that I. G. of R. in the County of S. Tayler, do owe unto

unto I. L. of R. in the ſame County, Yeoman, the ſum of Thirty pound of lawful Engliſh Money; for the payment whereof, I bind me and my Heirs. In witneſs whereof I have hereunto put my Hand and Seal, the firſt day of May, in the Year, 1660.

Sealed and delivered
in the preſence of

A Bill without a Penalty.

BE it known unto all men by theſe preſents, That R. S. of K. L. in the County of N. Gentleman, do owe unto R. B. of R. in the ſame County Yeoman, the ſum of one hundred pounds of lawful Money of England, to be paid to the ſaid R. B. his Heirs, Executors, Adminiſtrators, or Aſſigns, upon the firſt day of May next enſuing the date hereof, at, or in the now dwelling houſe of the aforeſaid R. B. in Riſin; for the which Payment well and truly to be made, I bind me, my Heirs, Executors, and Adminiſtrators, firmly by theſe preſents. In witneſs whereof, I have hereunto put my

Hand and Seal the first day of August, One thousand six hundred and sixty.

Sealed and delivered
in the presence of

An Acquittance.

BE it known unto all men by these presents, that I R. B. have received of W. B. the sum of one hundred pounds of lawful money of England, in full discharge of all Debts, Reckonings, Accompts, and demands whatsoever, from the beginning of the World to this day, being July the first, One thousand six hundred and sixty; In witness whereof, I have hereunto put my Hand and Seal, the day and year above written.

Sealed and delivered
in the presence of

A General Releaſe.

BE it known unto all Men by theſe preſents, That I R. R. of H. in the County of N. Gentleman, have remiſed, releaſed, and quite claimed, and by theſe preſents do, for me, my Heirs, Executors, Adminiſtrators, or Aſſignes, remiſe, releaſe, and for ever quit claime, unto E. B. his Heires, Executors, Adminiſtrators, or Aſſignes, all, and all manner of Actions, Suits, Cauſe, and Cauſes of Actions and Suits, Bills, Bonds, Writings, and Accompts, Debts, Duties, Reckonings, Sum and Sums of Money, Controverſies, Judgements, Executions, and Demands whatſoever, which I the ſaid R. R. ever had, or which my Heirs, Executors, Adminiſtrators, or Aſſignes, or any of us in time to come, can, or may have, to, for or againſt the ſaid E B. his Executors, Adminiſtrators, or Aſſignes, for, or by reaſon of any matter, cauſe, or thing whatſoever, from the beginning of the World to the day of the date hereof. In witneſs whereof I have hereunto put my Hand and Seal, the ſecond day of May, 1660.

Sealed and delivered
in the preſence of

A Letter of Attorney general to receive Debts and Rents.

KNow all men by these presents, That I I. R. of W. in the County of R. Yeoman, have Assigned, Ordained, and Made, and in my stead and place, put and constituted my trusty and well beloved Friend, F. R. of S. I. in York, Yeoman, to be my true and lawful Attorney for me, and in my name, and to my use, to ask, sue for, levy, require, recover, and receive of all and every Person and Persons whatsoever, all and every such Debts, Rents, and Sums of Money as are now due unto me, or which at any day or dayes, time or times hereafter shall be due, oweing, belonging, appertaining unto me by any manner of wayes whatsoever: Giving and granting unto my said Attorney by the Tenour of the presents, my full and whole Power, Strength, and Authority, in and about the Premises; and upon the receit of any such Debts, Rents, and Sums of Money afore-said, to give Acquittances, or other Discharge for me, and in

in my name, to make, ſeale, and deliver; and all and every other Act and Acts, Thing, or Things, device and devices in the Law whatſoever, needful and neceſſary to be done in, or about the Premiſes, for the recovery of all, or any ſuch Debts, Rents, or ſums of Money as aforeſaid, for me, and in my name, to do, execute and perform, as fully, largely, and amply in every reſpect, to all intents, conſtructions and purpoſes, as I my ſelf might, or could do if I were perſonally preſent; ratifying, allowing, and holding firme and ſtable, whatſoever my ſaid Attorney ſhall lawfully do, or cauſe to be done, in or about the Execution of the ſame, by vertue of theſe preſents. In witneſſe whereof I have hereunto put my Hand and Seal, July 20. 1660.

An Indenture for an Apprentice bound out by a Pariſh.

THis Indenture, made the ſecond day of *June*, One thouſand ſix hnndred and Sixty, according to the Computation of the Church of England, &c. witneſſeth, That the Church-wardens and Overſeers of the Poor of the Pariſh of St. M. in K. L. in the County of Nort. With the conſent of

I. P. Major, and F. P. Recorder, Esq; two Justices of the Peace for the Parish, according to the Statute in that case made and provided: Have placed and put forth I. R. an Apprentice with I. R. of King Lyn, aforesaid, Waterman, for and until she be of the full age of one and twenty years, from the day of the date hereof; during all which terme the said I. R. doth Covenant to find unto the above-said I. R. his Apprentice, sufficient Meat, Drink and Apparel, Washing and Lodging, sufficient for such Apprentice; and at the end of the said terme, to give her two Sutes of Apparel, the one for Holy-Dayes, and the other for Working-Dayes: In witness whereof they have interchangeably set to their Hands and Seals, the day and year first above-written.

Sealed and delivered
in the presence of

A Letter of Attorney to receive a Debt.

KNow all men by these presents, That I *I. R.* of *H.* in the County of *Nor.* Gent. have assigned, ordained, and made, and in my stead, and place, by these presents put and constituted my trusty and well beloved friend *S. R.* of *H.* in the County of *S.* Gent. to be my true and lawful Attorney, for me and in my Name, and to my use, to take, ask, sue for, levy, require, recover, and receive of *G. B.* of *Hal.* in the County of *S.* Gent. all and every such Debts and sums of Money, which are now due unto me by any manner of wayes or means whatsoever. Giving and granting unto my said Attorney my whole power and strength, and authority in and about the Premises, and upon the receipt of any such Debts, or Sums of money aforesaid, Acquittances, or other discharge, for me and in my name to make, Seal, and deliver, and all and every such act and acts, thing or things, device and devices whatsoever in Law, for the recovery of all, or any such Debts, or sums of money as aforesaid, for and in my name, to do,

execute, and perform as fully, and largely, in reſpect to all intents, conſtructions, and purpoſes, as I my ſelf might, or could do if I were there in my own perſon preſent; ratifying, allowing, and holding firm and ſtable, all and whatſoever my ſaid Attorney ſhall lawfully do, or cauſe to be done, in, or about the Execution of the Premiſes, by vertue of theſe preſents. In witneſſe, &c.

A Copy of a Will.

IN the name of God, Amen, the firſt day of July, 1660. according to the Computation of the Church of England, I E. N. of K. L. in the County of N. Gent. being of perfect memory and remembrance, praiſed be God, do make and ordain this my laſt Will and Teſtament, in manner and form following, viz.

FIrſt, I bequeath my Soul into the hands of Almighty God my Maker, hoping that through the Meritorious death and paſſion of Jeſus Chriſt my onely Saviour and Redeemer, to receive free pardon and forgiveneſſe of all my Sins; and as for my bo-

dy

dy, to be Buried in Christian burial at the discretion of my Executrix, hereafter nominated.

Item, I give unto my Son P. T. the sum of Five hundred pounds.

Item, I give unto my Daughter F.—— the sum of Five hundred pounds.

Item, I give unto my Daughter E. the sum of Five hundred pounds.

Item, all the rest of my Houses, Leases, Lands, Tenements, and Goods whatsoever, I give unto S. my Wife for terme of her Life, and then to my Son P. and his Heires for ever, upon Condition that she shall pay all my Debts and Legacies, and make her sole Executrix of this my last Will and Testament, revoking all other Wills and Testaments.

In witnesse whereof, I have hereunto set my Hand and Seal, the day of the Year first above written.

Plea-

Pleasant Questions in Arithmetick.

Queſt. 1. *To tell the number that another man ſhall think, be it never ſo great.*

LEt the Party that thinketh double the number which he thought, which done, bid him multiply the ſum of them both by 5. and give you the product (which they will never refuſe to do, it being ſo far above the number thought) from the which if you abate the laſt figure of the product (which will alwayes be a Cypher or 5) the number thought will remain.

Example.

Let the number thought be 53. which doubled make 106, and multiplyed by 5 make 530, then if you take away the cypher which is in the laſt place, and there will remain 53, the number thought.

Queſt. 2. A pretty queſtion.

A Thief breaking into an Orchard, ſtole from thence a certain number of Pears, and at his coming forth he met with three men one after another, who threatned to accuſe him of theft, and for to appeaſe them, he gave unto the firſt man halfe the peares that he ſtole, who returned him back 12 of them. Then he gave unto the ſecond halfe of them he had remaining,

who

who returned him back 7. And unto the third man he gave halfe the reſidue, who returned him back 4. and in the end he had ſtill remaining 20 Peares. Now do I demand how many Peares he ſtole in all? To anſwer this Queſtion you muſt work backward, for if you take 4 from 20. there will remain 16. which being doubled make 32. from which abate 7. and there will remain 25, which being doubled make 50. from which Subſtract 12, and there will remain 38. which again doubled makes 76. the true number of Peares that he gathered.

Queſt. 3. *Another of three Siſters.*

A Certain man having three Daughters, to the eldeſt he gave 22 Apples, to the ſecond he gave 16 Apples, and to the third he gave 10 Apples, and ſent them to the market to ſell them, and gave them command to ſell one as many for a peny as the other; (namely, 7 a peny) and every one to bring him home ſo much money as the other, and neither change either Apples or moneys one with another; how could that be done?

This to ſome may ſeem inpoſſible, but to the Arithmetitian very eaſie; for whereas the eldeſt had 3 penyworths and one apple over; the ſecond 2 penyworths and 2 apples over,

over, and the youngeſt had ten penyworths and 3 Apples over; ſo that the youngeſt had ſo many ſingle Apples and one penyworth as the eldeſt had penyworths and one apple over, and conſequently the ſecond proportional to them both.

They made their Markets thus, A Steward coming to buy Fruit for his Lady, bought all the Apples they had at ſeven a peny, leaving the odd ones behind, then had the eldeſt ſiſter 3d. and one apple, the middle ſiſter 2d. and two apples, and the youngeſt 1d. and three apples. The Steward bringing the Fruit to his Lady, ſhe liked it ſo well, that ſhe ſent him for the reſt, who replyed, that there were but a few remaining, ſhe notwithſtanding ſent him for them, and bid him bring them at any rate.

The Steward coming to the market again, could not buy the odd Apples under a peny a piece (who to content his Lady, was fain to give it) then had the youngeſt ſiſter three peniworth, the middle ſiſter two peniworth, and the eldeſt one penyworth, and ſo had they all 4d. a piece, and yet ſold as many for a peny one as another, and neither changed Apples nor Money one with another, as they were commanded.

THE

THE

Shepheards Prognoſtication

for the Weather: With a brief Chronology of divers Memorable things ſince theſe hundred Years, ſhewing in what year they hapned, and how long it is ſince to this Year, 1660.

WITH

A brief Collection of all the Members of Man Phyſiognomized.

AND

A Judgement upon the ſignification of *Moles* on Man or Woman, from the head to the foot.

By Melampus *a Greek Author.*

ALSO

The Wheele of Fortune,

Approved and confirmed by Science and Reaſon of *Pythagoras* the moſt excellent Philoſopher: By the which you may know all things that you will demand.

London, Printed for *John Stafford*, and are ſold at the Sign of the George at *Fleet-bridge*.

THE

Shepheards Prognostication

of the Weather. With a brief Chronology of divers Memorable things since their hundred Years, [illegible] they happened, and how long it is since [illegible] Years, [illegible].

WITH

A brief Collection of all the Calendars of Man's Prognostication.

AND

A Judgement upon the Qualification of Men on Man's Woman, from the head to the [illegible].

By M. Lampus [illegible].

ALSO

The Wheele of Fortune,

Approved and confirmed [illegible] and Reason of Philosophers the most excellent Philosopher: [illegible] may know all things that you will [illegible].

Lyndon, Printed for John Crofford, and are sold at the Sign of the George in Fleet-bridge.

The Shepheards Prognostication for the Weather: with a brief Chronology of divers Memorial Accidents since, these last Hundred Years.

IF Rain-water be drunk or sucked up by the earth sooner than ordinary, it signifieth Rain to be at hand.

If standing water be at any time warmer than it was commonly wont to be, and no Sun shine help, it foretelleth rain.

If any Springs do newly rise or bubble forth, or old Springs flow faster than ordinary, it is a token of much rain.

If Ducks and Drakes do shake and flutter their wings when they rise, it is a signe of ensuing water.

If young Horses rub their backs against the ground, it is a signe of great drops of rain to follow.

If in a clear and starry night it lighten in the South or South-east, it foretelleth great store of wind & rain to come from those parts.

If

If Sheep do bleat, play or skip wantonly, it is a signe of wet weather.

If Swine be seen to carry bottles of hay or straw to any place, and hide them; it betokeneth rain,

When Oxen do lick themselves against the hair, it is a token of Rain to follow shortly after.

If Oxen or Kine feed apace when it rains, it foretelleth that there in shall continue many dayes after.

If Cattle when they do puffe or bellow, and do look up to the skie, it signifieth ensuing Rain.

If the heat in summer be more hot and violent than is wont to be, it is a token of rain.

If Dogs Guts or Entrailes stir or rumble in his belly, it is a sign of Rain.

If Salt or powdred Meat be more moist than it is ordinary wont to be, it signifieth Rain.

The Skie or Element being red or fiery in the morning, foresheweth Rain to follow.

Doves or Pigeons coming later home to their Dove-house in the evening than ordinary, it is a token of Rain.

If Crows or Daws bathe themselves in winter, or if they cry, peak alongst any shore

more then they are commonly wont to do, then will rain presently follow.

The sparkling of a lamp or candle, is a manifest signe of ensuing rain.

The falling of Soot down a chimney more then ordinary, there will follow rain presently

When Ants or Pismires do often run to nests or homes, it is a manifest token of wet weather.

When Hens flutter their wings in the dust or they flock together, seeking to shelter themselves, rain followeth.

When gouty Men, or such as are troubled with any old aches, do feel their joynts to ake, there rain shortly followes after.

And if the Moon seem dark, grænish foggy, lowring or duskish, or if it appear the third day before or the third day after the new Moon it is a token of ensuing rain.

When Flies, Gnats, or Fleas do bite or sting surer then they were wont to do or hover about mens eyes or mouths, or of beasts it is an evident token of rain.

And if Frogs doe croak more then ordinary, it is an apparant token of rain.

When toads go from their holes in the evening, it is a token of of stormy weather & rain.

When Swallowes are seen to flutter and

flye about low, or over waters or marish grounds, and with their wings to touch the water, it is a manifest token of great rain.

And if any black spots appear in the Sun or Mone, it is a token of water.

And if the sound or noise of Bels be further heard then wont, without the help of wind, it will rain shortly after.

If Moles or Wants do turne up the ground more then they are wont, and that the earth they turne up be small and dry, it is a manifest token of rain.

And if Birds, of what kind soever, make more noyse with their wings then commonly, it is a sure token of rain at hand.

And if the dew fall not early in the morning (unlesse it be hindred by the wind) it is a signe of rain.

And if the wormes called Wodlice or Hogslice be seen in great quantities together it is a token that it will rain shortly after.

If the Rainbow appear in calme weather it is a manifest token of windes to follow.

When the fire doth send forth his flames waving or that it sparkles more then ordinarily, it is a windy weather.

The Sea casting forth great stones or pieces of some, it is a manifest token of stormy windes.

If

If any great Clouds be seene to passe along and very high in the sky, looke from whence it comes, thence shall you shortly after have store of winds.

When the beames of the Sunne be red and broad, and pierce thy Clouds like darts they foretell winds.

The Hedgehog commonly hath two holes or vents in his den or cabe, the one towards the South, the other toward the North, and looke which of them he stops, thence will great stormes and winds follow.

If the Sun continue hot and scorching many dayes together, it is a token of winds to continue long together.

The winds comming from the East are dry, commonly ingendring drought.

The Northern winds is ever more healthfuller then the Southern.

If Bees fly not farre from their hives, it is a signe of foul weather.

When Oxen bite their foretéeth, it is a manifest token of foul weather to follow.

If the flame of the Fire doe wave up and downe, or that sparkles fly and crack from it, there will stormy weather follow.

If small Clouds all pierced and scattered abroad appeare in cleere weather, it is a manifest

full token that foul weather following shall last long.

The chirping of Sparrows in the morning foretelleth foul weather.

The murmuring and noise of leaves and trees in woods or other places, is a token of foul weather.

Great store of Snow and Water in Winter doth foretell that the Spring-time and Summer following shall be fair and warm.

If the Rainbow appears in the East toward the evening, it is a token of fair weather.

If it lighten in the Season without thunder, it is a token of fair and clear weather.

When night Watts shew themselves in greater number, or more timely in the evening then they were wont, it is a manifest token that the next day after will be clear and fair.

If Gnats be seen to walk and flye together, it is a token of fair weather.

If little Flies or Gnats be seen to hover together about the beam of the Sun before it set, and flye together making as it were the form of a pillar, it is a sure token of fair weather.

When the clouds in the Aire are seen to decline downwards, it then doth foretell fair weather.

When

When Sheepe and Goates be seene to joyne or couple together late, or in an Evening, it Prognosticateth faire Weather.

If Oxen be seene to lye along upon the left side, it is a token of faire weather.

If any Mist fall either in the Spring or Autumne, it foretels that day to be faire and cleere.

When the Owle shrieketh in foule weather, it is a token of faire weather at hand.

If Ants or Pismires dwelling in any hollow place doe remove their Egges, it is a signe of faire weather.

When Cranes are seene to flye so bright without turning aside or back, it is a manifest token of faire weather.

The Mone appearing with a white circle called Halo, in the forme of a Crowne, foretelleth faire weather to ensue.

If it lighten the ayre and weather being cleare, it is a signe of hot weather.

If Ravens or Crowes be seene to stand gaping towards the Sunne, it is a manifest signe of extreame heat to follow.

When Kites are seene to play and flye leysurely in the ayre, it is a signe of heat.

When the ayre is sultering and very hot, it

is a signe of cold Weather to ensue.

It is signe of manifest cold weather, if the dew fall not in the morning, especially not being hindred by the wind.

When the winter the Sun setteth more clear red and bright then it was wont, and that a Northern wind blow, it is a signe the night will be very cold.

If that the Ayre in our Region be faint and unsure, it is a token of Snow to follow.

The appearing of a Comet or Blasing-star, is a token of a dear yeer.

When Birds flye and flock together in companies, with crying and chirping forsake the Land, the Woods or Fields, and withdraw themselves near to Cities, Townes and Houses; it foreshewith great barrennels, dearth and want of victuals to ensue.

Thus said my Author long ago,
Which now too true we find:
None knowes his Friend now from his Foe,
Nor which way blowes the Wind.

A brief

A briefe Chronologicall Table.

Memorable Accidents.

	Yea. of Chriſt	Years Xpit.
A Great Earthquake and a Blazing-ſtarre ſeen nightly in October and Novemb,	1580	0080
Another Blazing-ſtarre in May.	1582	0078
Foureteen Traytors executed.		
The Camp at Tilbury.	1586	0074
Portugall Voyage.	1588	0072
Wil: Hacket executed in Cheapſide for Blaſphemy and Treaſon, Iuly 28.	1589	0071
Doctor Lopez executed the 7. of Iune.	1591	0067
Cadiz Voyage, and the Lady Elizabeth borne.	1594	0066
The late King Charles was born the 19. of Novemb.	1596	0064
A great Plague, whereof dyed in one yeare in London and the Suburbs, 30578. beſides thoſe of other diſeaſes.	1600	0057
The Powder Treaſon diſcovered Novemb. 5.	1600	0055
A great Froſt from the 8. of December,		

cember, till the 2. of February.	1607	0043
Prince Henry dyed.	11	0049
The New River brought from Amwell, finished.	1613	0047
A great Snow.	1616	0044
Queene Anne dyed.	1618	0041
The late King Charles having been in Spain, came home the 6 of October.	1623	0037
Queen Mary arrived at Dover, June 12.	1625	0035
The Draw-bridge repaired in June.	1628	0032
Prince Charles borne, May 29.	1630	0030
The Lady Mary born, Novem. 4. And a lamentable Fire on London bridge, the eleventh of February.	1632	0028
The late King Charles his Progress into Scotland, and the Duke of Yorke borne, the 15 of October.	1632	0028
The Reparation about St. Pauls Church begun, and the River of Thames twice frozen, that people did daily go over on the Ice as on plaine ground.	1634	0026

Thomas Parr, a man reported to

be

be 252 yeares old, dyed the 15 of December. Lady Elizabeth, Daughter to our Soveraigne, borne the 29 of December. A Shyp brake through Bridge, that was come homewith wine	1635	0025
The Lady Anne borne the seventeenth of March.	1636	0024
Prince Charles installed at Winsor, 21 May.	1638	0022
A cruell Sea-fight betweene the Spaniards and Hollanders, neare the English-coast, in the month of September.	1639	0021
The Parliament began the third of November, which continued twelve yeares.	1640	0020
William of Nassau the Prince of Orange was wedded unto the Lady Mary, Daughter unto the late King Charles, the 2. of May.	1641	0019
The Rebellion in Ireland began 23 October.	1641	0019
The Lord Strafford beheaded, 12. of May.	1642	0018
The Lord of Essex made Generall.	1642	0018

The Battel of Edghill, Octo. 23.	1642	0018
At Brainford, Novem. 12.	1642	0018
The Scots enter into Eng. Ian. 16.	1643	0017
Cheapside Crosse taken downe, May, 2.	1643	0017
Tomkins and Chaloner executed, Iuly 5.	1643	0017
Newbury first Battel, Sept. 23.	1643	0017
B. of Canterb. beheaded, Ian. 10.	1644	0016
Marston-moore Fight, Iuly 2.	1644	0016
Newbury second Battel, October, 28.	1644	0016
Booke of Common-prayer Voted downe, Nov. 16.	1644	0016
Lord Fairfax made Generall, December 13.		
Naseby Fight, June 14.	1645	0016
Scots routed in Lancashire, August, 7.	1648	0012
Ormond beaten from before Dublin, Aug. 2.	1649	0011
Lilburn's Tryall at Guild-hall.	1649	0011
Scots routed in Scotland by his Highnes, Septem. 3.	1650	0010
The late King Charles beheaded, January 30.	1648	0012
Houſe of Lords and Kingly Office, Voted downe.	1648	0012

Hamil-

Hamelton, Capel, and Holland beheaded.	1648	2012
A new stampe for Money.	1648	0012
Colchester taken, and Lucas and Lisle shot to death, Aug. 28.	1648	0012
Duke of Yorke fled from St. Jameses, April 20.	1649	0011
Act for abolishing Kingly Government, May 29.	1649	0011
The King of Scots routed at Worcester by his Highnesse, Septem. 3.	1651	0009
The long Parliament that had sat twelve yeares six moneths and seventeene dayes dissolved by his Highnes, April 20.	1653	0007
A great Victory against the Hollanders, June 23.	1653	0007
The L. Protector began his Government, Decemb. 16.	1653	0007
Gerard and the Portugals brother beheaded on Tower-hill.	1654	0006
The Parliament called by the Protector.	1654	0006

The River of Thames Ebbed and flowed twice in 3. houres, October 3.	1656	00[illegible]
Sir Henry Slingsby, and Doctor Huet beheaded on the Tower hill, Iune 8.	1658	000[illegible]
Col. Edward Ashton executed as a Traytor in Tower-street, Iohn Betteely, the like in Cheap-side; but Henry Tryer reprieved, Iuly 7.	1658	000[illegible]
Edmund Stacy Executed in Corn hill, Iohn Summer and Oliver Allen reprieved, Iune 9.	1658	000[illegible]
Oliver Cromwell the Usurping Protector dyed, September, 3.	1658	000[illegible]
Richard Cromwell tooke upon him the Government, September.	1658	000[illegible]
Our gracious Soveraigne Lord King Charles the Second, returned from his Exile and entred London, upon the 29.th of May.	1660	0001

Whom GOD grant long to Reigne.

A briefe Description of all the Members of the body, with their Significations.

Of the Head.

FIrſt, the head ſhort and round denotes onely to be forgetfull & ſwiſh, the head long in faſhion to the hammer, to be prudent and warie; and in the fore-part of the head a hollow ſhelfe, to be wily and trefull; the head big, doth denote a dull perſon, and applyed to the Aſſe. The head little to be ſwiſh, and applied to the Dog, the head mean of bigneſſe, doth argue a good wit naturally; the head pinable ſharpe, to be inhumane and a boaſter.

Of the Fore-head.

The fore-head ſmooth, to be a flatterer applyed to the fawning Dog; the fore-head big wrinkled

wrinkled, to be bold applyed unto the Bull and Lion: a low forehead to be sad applied to the passion, a low forehead to be a flatterer applied to the Dog; a high forehead to be liberall applied to the Lion; an over-wrinkled forehead to be unshamefast, and pucked up at the temples, to be high minded, irefull and of rude wit; the forehead small to be unapt to learne, unconstant, and applied to the Sow; the forehead very big to be slow, and applied to the Ore; the forehead round to be of a dull perseverance, irefull, and applied to the Asse, and being somewhat a plaine forehead to be circumspect, and applied to the Dog; a square formed forehead to be bold, applyed to the Lion.

Of the Eyes.

The eyes small and quivering to be shamefast, & yet a lover; how much the bigger eyes so much the lesser malice, yet the more foolishnes, the eyes th nart writhing to be deceitfull, a niggard and irefull; the eyes big out, to be foolish, fearefull, faint-hearted and unshamefast, the eyes disorderly moving, as one whiles running, another whiles staying, to be rash, disquiet and troubled in mind, wicked, and a briber; the eye-lids quivering, to be fearefull, applyed to the passion; the eye

swift

swift moving with a sharpe looke, to be fraudulent, unfaithfull and a thiefe: the eyes stedfastly looking to be troubled in mind, and a deceiver, the eyes situated as into a length to be deceiver and envious; little bags or bladders swelling out from the eyes, to be great winebibbers, applyed to the passion; little bladders swelling out before the eyes, to be great lepers, and applyed to the passion; the eyes small to be faint-hearted, applyed to the Ape; the eyes big to be slow and tractable, applied to the Oxe, the eyes hollow standing to be envious and wicked, applied to the Ape; the eyes standing out to be foolish, applied to the Asse; the eyes somewhat hollow to be stout of courage, applyed to the Lion, the eyes somewhat big, and a little eminent to be gentle, and applyed to the Oxe, the eyes very wide-open to be impudent; the corner of their eyes bending unto the nose joyning to be malicious; the eyes of length to be crafty and a deceiver, the eyes red and trembling, to be desirous of women, applied to the passion.

Of the Nose.

The nose round with a sharpnes at the end to be wavering of mind, applyed to the Bird, the nose holy crooked from the forehead downward

ward, to be unshamefast and unstable, applyed to the Raven: the nose crooked like Eagles bill, to be bold, applyed to the Eagle; the nose flat, to be lecherous and hasty in wrath the nostrils large to be irefull, applyed to the passion: the nose stretched long to the mouth, to be honest and bold; the end of the nose big, to be desirous of that he seeth, applyed to the Ape: the end of the nose big and turning up, applyed to the Sow: the end of the nose sharpe, to be of a fierce ire, applyed to the Dog; the nose round being blunt at the end, to be stout, applyed to the Lyon.

Of the Eares.

The Eares long and narrow, to be envious: the eares standing very nere to be hea to be a dullard and sluggish: the eares hairy, to be long lived, and quick of hearing: the eares small, to be a scoffer, applyed to the Ape, the eares big, to be a dullard, applyed to the Asse: the eares hanging, to be a fool, applyed to the Asse; the eares of a mean bigneste, to be faithfull and honest conditioned: the eares over round to be unapt to learn.

Of the Face.

The Face long, to be unshamefast, the face of small cause sweating, to be craftie, lecherous,

rous and a great feader; the face very little and round to be foolish; the face long and leane to be bold; very crooked, long and leane, to be malicious; longer from the forehead to the jawes, to be a lyer; narrower from the jawes unto the chin, to be envious and contentious: the face fleshy, to be slow applyed to the Oxe, the face leane, to be carefull, and circumspect: the face very fleshy to be carefull, applied to the Asse, and Hart: the face big, to be slow, applyed to the Oxe and Asse: a narrow face, to be a niggard: a countenance looking downward, to be an hypocrite and wicked: the face to be hollow without any bearing out, to be contentious: like to a drunken countenance, to be lightly drunke: like to an irefull countenance, to be irefull, and applyed to the apparances, like to the shamefast countenance, to be shamefast; the face deformed and awry, to be evill conditioned.

Of the Lips.

The Lips bigge that the upper hangeth downe over the nether, to be foolish, applyed to the Asse: the upper lip bearing out that the gum be seene to be a wrangler and spitefull, applyed to the Dog; the Lips thin hanging the one over the other, be bold and ha idy

applyed to the Lion; the Lips thin and hard to be resull, and unapt to learne, applyed to the Sow: the Lips thin and soft, to be stout, applyed to the Lion.

Of the Chin.

The Chin round to be effeminate, applyed to the woman, the under chin hanging low downe to be lecherous; the Chin having a Pit at the end, to be a wily person and libidinous; the Chin sharpe to be faithfull, applyed to the Dog: the Chin small and sharp to be envious and cruell, applyed to the Serpent: the Chin in a manner square to be honest conditioned, the Chin long and downward sharpe, to be a crafty fellow.

Of the Beard.

The Beard unseemly formed to be of a good nature, of a naturall cause: the Beard unseemly fashioned, to be of an evill nature, or the contrary. The womans Beard, to be lecherous: the woman having no Beard at all to be honest conditioned. The mans Beard over hairy to be melancholicke, of a naturall cause.

The Colour of the Eyes.

A darke yellow to be honest conditioned, applyed to the Lion; and fiery to be unhame-

fast

fast yet full of mirth; variable of colour to be chearfull, applied to the Passion: and shining bright to be luxurious, applyed to the Cock, and Raven; the colour red about to be irefull, applyed to the Passion; very black to be fearfull; which the property of the colour giveth. Black and yellow of colour to be honest conditioned, applyed to the comlines thereof: gray or white to be cheerfull, which the property of the colour giveth.

The Colour of the Face.

The cheeks and nose of the Livers redness to be most digested; the colour red above to be shamefast, applyed to the Passion. the cheeks red above to be lovers of Wine, applied to the Passion

The Colour of the Brest.

Of a fierce colour, to be irefull, applyed to the Passion.

The Colour of the whole Body.

A very Pale colour (except it be of sickness) to be fearfull, applyed to the Passion; of an honey colour to be sluggish, of a naturall cause; of a fiery colour to be long angry, hard to be pleased, very furious and Pale, not proceeded of over-much study, to be vicious and wicked; very blacke of colour to be fearfull

of courage, applyed to the Black-moze; very white, to be fearefull applyed to the Woman; swarfish of colour, to be meanely strong; Yellow of colour, to be honest conditioned, applyed to the Lyon: very red or ruddy, to be wily and ingentous, applyed to the Wolfe.

Of the Teeth.

The Teeth bigge and broad, to be sharpe witted; one of a dull capacity and lascivious, applyed both to the Ore and Asse: the sharpe Teeth if they be long and fast bearing outward to be a great feeder, ireful and wicked, applyed to the Dog and Bear.

Of the Voyce.

The Voyce small, soft and broken, to be fearefull, applyed to the woman: big and high to be very irefull, applyed to the mastie Dog: a soft voyce without reaching, to be gentle, applyed to the Sheep: the voyce small and loud, to be irefull, applyed to the Goat: the voyce loud and big to be injurious, applyed to the Asse, the beginning big and ending small, to be irefull, applyed to such which cry out and to the crying of the Ore.

Of

Of the Neck.

The Neck short to be witty applyed to the Wolfe and Cat; such sufficient strong about the knot or joynt of the neck, are witty, and of a good capacity; such there weake, to be dullards, the Neck bigge to be strong, applyed to the Man, the Neck slender, applyed to the Woman, big and fleshey, to be dull, applyed to the Bull; the Neck meane, to be stout applyed to the Lyon: long and small to be feareful, applyed to the Hart.

Of the Brest.

The Brest with out hayre, to be unshamefast, or fearefull applyed to the Woman: very fleshy, to be unapt to learne: the space from the throat boale, to the bottome of the brest longer then from the bottom of the brest unto the navil of the belly, to be of a witty and good capacity, the Paps fat and hanging downe in men, to be weake and effeminate. A big peece of flesh bearing out of the left side of the brest in the forme of a Leekes head, or sinewy sprung up, and that there be one or many hayres growing on it it is then an argument of honour and riches, as Ptolomy writeth:

the Breſt big and wel faſhioned to be ſtrong, applyed to the man: the Breſt large and well compact to be ſtrong, applyed to the Lyon: hairy on the Breſt to be unconſtant and bold, applyed to the Birds.

Of the Shoulders.

The Shoulders ſharp to be deceitfull: the Shoulders broad to be ſtrong, of good capacity, but narrow to be a dullard the Shoulders faſhioned big to be ſtrong; the Shoulders evill faſhioned to be weak well compounded to be liberal: weak compounded and bearing up thin to be a niggard.

Of the Stammack.

The Belly ſmall to be of good capacity: ſuch hairy from the Navil downward to be full of words, applyed to the Birds: ſuch fat about the Stomack, to be ſtrong, otherwiſe weake: the Belly bearing out big; to be a great feeder.

Of the Back.

The Back crooked to be a niggard, ill conditioned, and equally formed to be of good

good nature; the Back narrow weake, the Back big to be strong; the Back large, to be strong and high minded.

Of the Armes.

The Armes hairy to be unconstant, and lecherous applyed to the Birds; the Armes very long to be strong, bold, horest, and gentle; the Armes short to be a procurer of discord and lecherous.

Of the Hands.

The Hands small to be unconstant, and wily; the Palmes of the hands unto the wrists broad and narrow upward, to be a ryotour in his first age; the Hands short and very bigge, to be rude and a dullard. the Hands fatt with the fingers, like to be a theefe.

Of the Nailes of the Fingers.

The Nayles very short to be wicked, applyed to the property; the Nailes small and crooked to be a greedy catcher, applyed to the Hawke; the Nayles very little to be a craft beguiler; the white pricks of the Nayles to be wealthy, and to have many friends, the

black pricks in the Nayles, to be hater, applyed to the naturall cause: the Nayles long, smooth thin, white, reddish, clear withall, to be witty and of a good capacity: the Nayles narrow and long to be cruell and fierce: the Nayles rough and round, prone to the veneriall act, applyed to the property.

Of the Nayles of the Toes.

The Nayles thin and well coloured, to be honest conditioned and witty; the Toes joyning close together, to be fearfull, applyed to the Quaile: the Toes and Nayles crooked, to be unshamefast, applyed to the Birds.

Of the Navel.

The stomack from the Navell to the Brest signifieth to be wicked, after Ptolmey the same space, soft and well compact to be stout and high-minded. The shape large from the bottom of the Brest to the Navell, to be dull of capacity, and a great feeder, applyed to the naturall cause, the space equall, to be witty and honest conditioned, applyed to the naturall cause.

Of

Of the Ribbs,

The Ribs filled about, as they were blown up to be full of words and foolish, applyed to the Ox and Frog: the person well ribbed to be strong, applyed to the male-kind: the ribs narrow and weak compounded, to be weak, applyed to the female-kind.

Of the Loynes and Hypocondria.

The Hypocondria thin and fat, to be fearfull applyed to the Frog: the Hypocondria fleshey, unapt to be taught: the person well loyned, to bee a lover of the hunting of the wild Beasts, applyed to the Lyon and the Dog.

Of the Hanches and Hips.

The Hips well sinewed to be strong, applyed to the male-kind; the Hips fleshy to be weak, applyed to the woman: the bones of the Hanches bearing out-ward, to be strong, applyed to the male-kind; the bones of the hanches slender to be fearefull and weake applyed to the Woman.

Of

Of the Pecten.

The Pecten very thin of haire to be chaft, applyed to the naturall cauſe; the Pecten very hairy to be libidinous, yet proſperous applyed to the naturall cauſe.

Of the Buttocks.

The Buttocks dryed in fleſh to be evill, applied to the Dye; the Buttocks ſharpe and bony to be ſtrong, applied to the Male-kind; the Buttocks fat and fleſhie, to be weak applied to the Woman.

Of the Legs.

The Legs ſlender to be dull of capacity yet this faileth often in the learned Student, the calves very big bearing out, to be ſlugiſh, and rude mannered; the calves meanly big formed to be witty, and honeſt conditioned, the Legs big ſinewed and brawned to be ſtrong, applyed to the Male-kind; ſmall ſinewed to be libidinous, applyed to Birds, the Legges big and ill faſhioned to be unſhamefaſt: the calves of the Legs big to be an ill-mannered perſon; the calves ſoft to be effeminate.

Of

Of the Knees.

The Knées bending forward to be effeminate, applyed to the Woman: the knees fat to be fearful, yet liberall: the knees lean to be strong and hardy: the knees big to be an effeminate person, applyed to the excessive appearance of them. the knees slender to be fearful, applyed to the excessive appearance of them.

Of the Ancles.

The Ancles broad to be strong, applyed to the naturall cause: the parts about the Ancles over-fleshy to be foolish, applyed to the property: the hæls slender or thin to be fearful, applyed to the property and condition of them: the Ancles strong sinewed and brawned to be strong, applyed to the Male-kind; the Ancles to be much fleshy, to be weak, applyed to the Woman.

Of the Feet.

The Fèet thick and short to be weak, of the naturall cause; the Fèet slender, short, to be wicked of the naturall cause; the Fèet over long to be wily, of the natural cause: the

Fèet

fæt fleshey and hard, to be a dullard the fæt smal and fair-formed, to be a fornicator, applyed to the property of the note; the fæt much hayry to be leacherous and bold applyed to the naturall cause; the fæt naked of hayre to be weak of strength and courage of the naturall cause; the fæt weak sinewed and brawned, to be strong, applyed to the male-kind: the fæt weak sinewed and smal to be effeminate, applyed to the woman: the inner parts of the soles of the fæt not hollow but so filled with flesh that they make no hollownesse at all in the steppe on the ground, is noted to be crafty, applyed to the naturall cause: the fæt big and fleshey, to be foolish, applyed to the naturall cause.

Of the Hairinesse of the parts.

The back very hairy to be cruel applyed to the Beasts; the neck behind hairy to be liberall and stout applyed to the Lyon; the hair of the eye-browes growing down-wards toward the nose, and spreading upward unto the temples, to be foolish, applyed to the Sow: the hayrs of the eye-browes joyned together, to be a sad person, applyed to the passion; the hayre of the head standing straight up, to be fearfull, applyed to the passion; the

hayre

hayze of the head very crisped, applyed to the Woze: the hayzes to be crisped at the end to be strong & bold, applyed to the Lyon; the hayzs of the head plain to be simple. much hayz of the head and thick to be evill conditioned: the Legs hayzy to be venerous. applyed to the Goat; the breast and belly very hairy to be unconstant, applyed to the Birds; the shoulders hairy to be the like unconstant.

Of the Going and Moving.

The person going with the sæt and knees turning in to be weak, applyed to the Woman; the sculking writhing oz shzinging the body hither oz thither to be a flatterer, like to the fawning Dog: leaning on the right side in the going to be a Cynick, applyed to ỳ excessive appearance; the eyes quick moving to be greedy and quick catchers, applyed to the Hawke; the eyes quick and often moving with a readinesse of the body to be witty, and of a ready understanding, applyed to the condition of the passion. The pace slow and long to be witty and strong; the pace slow and short to be witty, yet weak: the pace long, and quick to be long, yet foolish, the pace short and quick to be foolish, and weak of strength

strength: the shoulders bending forward in going to be high minded.

Of the Personage, and Stature,

Such as are high of personage of a hot and dry quality to be witty, and ready to conceive. Big of personage and of a cold and moyst quality to be dull of capacity, of the contrary cause. The personage evill fashioned and tall of stature to be dull of capacity, and evill conditioned. applyed to the Forme. The person of a comely personage and mean of stature, to be witty and honest conditioned, applyed to the naturall cause. Such as are of a very small personage to be quick witted and prompt in attaining any matter, of the naturall cause. Such very big of personage of dull capacity, and thereof hardly conceiving of the contrary cause, after Aristotle, Small of Personage, and of a hot and dry quality cholericke, to be apt, readily to conceive and to judge or discerne any matter rightly. Small of Personage and of a cold and moyst quality, to be apt to conceive and readily to discerne of the contrary cause.

The

THE SIGNIFICATION of the Moles.

IF the Man shall haue a Mole on the place right against the heart, it doth denote him undoubtedly to be wicked.

If the Woman shall haue a Mole on the left Brest, then pronounce the same Judgement as of the Man.

If a Mole shall be séene on the mans or womans belly, doth demonstrate that he, or she, to be a great féeder or glutton.

If a Mele in either the man, or woman, shall appeare on the place right against the spléene, doth signifie that he or shée, shall be much passionated and oftentimes sick.

If either the man or woman, shall haue a Mole

Mole on the bottome of the belly, doth argue much debility, and to be often sick.

If a Mole in either the man or the woman, shall be seene neare the privy place, denotes unspeakable desirousnesse, and unsatiate in coacting.

If a man or woman have a Mole on the 23. u 2. rp2. 2. be in 2. m it selfe argueth the begetting of male children, and the woman female children.

If a Mole shall appear on that party, about the 33. u 3. rp2. be in 2. m in the man or woman, denoteth great increase of riches.

If a man shall possesse a Mole on the knee, he shall then obtaine a comely and wealthy wife.

And if the woman shall have a Mole on the right knee signifieth her to be honest and vertuous: if on the left, then she shall enjoy many children.

If a man shall have a Mole on the ancle of the foot, it denoteth that he shall take upon him the womans part.

If a woman have a Mole on the ancle she shall take upon her the mans part.

If the man or woman shall have a Mole on the foot denoteth good luche, and enjoyment of many children.

Like

Likewise (this is to be learned) that the Moles or Moles seen on the right side, either of man or woman, evermore denoteth honesty and riches, but on the left side, to be harmed with calamities and continually poor.

If a man shall have a Mole on the forehead, doth vindicate, that he shall possesse much wealth and riches.

The woman having a Mole on the forehead doth demonstrate, that she shall either govern, or else come to an high dignity.

If a man shall have a Mole about the overbrow, doth argue that he shall couple, and joyne in marriage, both with an honest, wealthy and vertuous woman.

The woman having a Mole in the same place, doth denote that she shall joyn in marriage both with a rich, fair and comely person.

If the man shall have a Mole on the overbrow, then let such a person refraine from marriage altogether, or all his life time: for that such a Person (if he marry) shall have five wives in his life time.

The woman having a Mole in the like place to have so many husbands (as the man hath wives) in her life time; as Melampus writeth.

If a man have a Mole on the nose somewhat

rudoy, and another the like in the privie place, doth vindicate that such a person to be over-much given to the venerial act.

The like Mole seen either on the nose, or eye of the woman, and that she hath the like on the privy place, doth signifie the same that is before spoken of the man.

If a man shall have a Mole over-thwart the nose, doth denote, that he shall wander hither, and thither, through Countries, and Cities.

A Mole the like standing on the womans nose, doth pretend that she shall travel on foot through sundry Countries; and that she hath the like Mole besides on the privy place.

If a man have a Mole on the gullet or throat, doth demonstrate, that he shall become very rich.

If the woman have a Mole on the nether jaw, doth vindicate that she shall lead her life in sorrow and paine of the body; because she hath that within her body which shall hinder her from the attaining and bearing of children.

If a man shall have the form of a Mole on his tongue, doth demonstrate that he shall marry with a rich and beautiful woman.

If

If either man or woman shall have a Mole on any of the lips, doth portend that he or she to be a great feeder, and a glutton.

If a man shall have a Mole on the chin, doth argue that he shall be rich both in the substance of money, and possessions.

The woman having a Mole in the same place, doth vindicate that she shall come to the like wealth as the man, and that she hath besides the same like Mole right aloft, or against the milt.

If a man shall have a Mole in any of the eares, doth argue that he shall be rich, and much reverenced and spoken of.

If the woman shall have the same, and that in the like place, doth denote the same good hap and fortune to her; and that besides she hath the like Mole placed on the thigh or hams.

If the man shall have a Mole on the neck, doth promise that he shall become very rich.

If the woman have a Mole in the same place, doth vindicate that the like fortune and wealth shall ensue unto her.

If the man shall have a Mole in a manner behind the neck, doth demonstrate that he shall be beheaded, except God (through earnest prayer) prevent the same.

If as well the man as the woman shall have a Mole on the loynes, doth demonstrate a weak and poor kindred, and to be alwayes needy.

If on the shoulders of the man shall be seen a Mole, doth signifie Imprisonment, and sorrows of the mind.

If the man shall have (as is abovesaid) a Mole on the throat, it doth promise that he shall marry both with a beautiful and rich woman.

If the woman shall have a Mole on the same place, doth signifie, that she shall also marry both with a wealthy, and very fair, or comely man.

If either in the mans or womans hand shall a Mole appear, doth denote the prosperous good luck, and enjoy of children.

If either the man or woman shall have a Mole on the brest, doth threaten that he or she shall be much harmed by poverty.

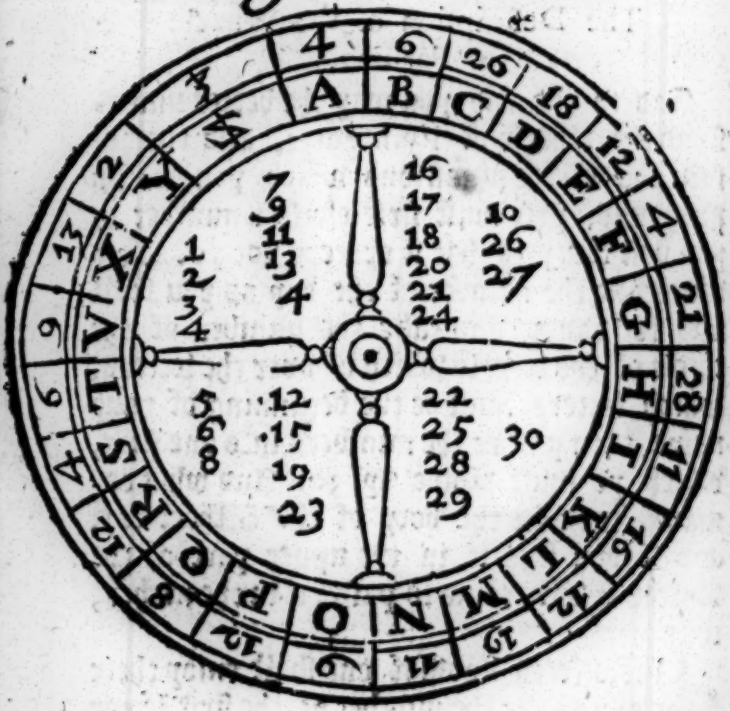
Hereafter followeth the Wheel of Fortune, approved and confirmed by Science and Reason of *Pythagoras*, the most excellent Philosopher; by which ye may know most things that you can demand.

The Deſcription of the Wheele of Fortune.

And to the end you may the better underſtand the wheele of Pythagoras, and the reſolution of the queſtions which you would propound, you muſt firſt chuſe a number as you beſt fancy, ſo that it exceeds not 30. This done, take the number of the day as you ſhall find ſet down, and take the number of the circle of the wheele which is over the letters, which letters muſt be the beginning of your name, then gather the numbers into one ſum, which ye muſt divide by 30. And what remains look in the body of the Wheel for, and if you find it in the upper part of the wheele it will come to paſs, if in the nether, the contrary.

Likewiſe to know if one ſhall enjoy their Love or no, take the number of the firſt letter of your name, the number of the Planet, and of the day of the week, all theſe put together, and divide them by 30. And if it be above, it will come to your mind, and if below, to the contrary; and mind that number in the which exceeds not 30.

Pithagoras Wheele



Gentle Reader, this is to let thee understand, that this is the true and ancient Book of Knowledge, though now enlarged to be sixteen sheets, the counterfeit is but ten sheets; and that you may know it the better, look in the Title page and you shall finde the date thereof, 1655.

The

The Chances or Demands which may be made or propounded in the Wheel of Fortune.

1. Whether you ſhall obtain the favour of the perſon you deſire.
2. Whether your Maſter ſhall attain to the preferment he deſireth.
3. If you ſhall have the favour of a *Prince* as you deſire.
4. If the *Prince* ſhall take the town beſieged.
5. Which of the two Princes which make war the one againſt the other, ſhall have the victory.
6. Whether there ſhall be any great feat of armes done in the camp or not.
7. If there ſhall be peace between two Princes.
8. If a Captain ſhall be in great favour with the Lord he ſerveth.
9. If a Captain be valiant or not.
10. If a Horſe ſhall win the race.
11. If a Priſoner ſhall come out of priſon.
12. If a ſick perſon ſhall amend.
13. If the ſickneſs ſhall be long or ſhort.
14. If the ſuit in Law ſhall be judged to your profit.

15. If you ſhall have your hearts deſire or not.

16. If you ſhall have a Child by your wife or Lemmon.

17. If a woman with child ſhall have a ſon or daughter.

18. If a Child ſhall be fortunate or unfortunate in the World.

19. If a thing ſtollen will be recovered again.

20. If it ſhall be a plentiful year.

21. If it be good to take a voyage in hand.

22. If it be good to occupy merchandiſe.

23. If it be good to take a wife.

24. If a friends Ship ſhall take good effect.

25. If a man ſhall be fortunate in his houſe.

26. If a perſon ſhall be alwayes rich or poor.

And thus you may do of all other demands whereof you would be reſolved.

And to the end you may the better underſtand this Wheele of Pythagoras, and the reſolution of the demands which ye would propound, you muſt firſt of all chooſe you a number what you liſt at your diſcretion, as 10. 15, or 12. or any other number more or leſſe; this being done, take the number of the day,

as

as you shall hereafter find; all set in order, and then take the number which ye shall find in the Wheele upon the first letter of your name: As for example, if your name be Anthony, you must take A. and the number which is over it: all which things you shall find put in order in the Wheele, and gather all those numbers into one sum; which ye shall divide by 30. reserving the rest: As for example, if your total number do amount unto 134. divide that by 30. and there will 14 remain, which number ye must search in the wheele, and if you finde it in the upper half, your matter shall speed well, and if it be in the nether half, it shall be evil: and thus may you know all that you desire to know.

And if ye would know whether ye shall enjoy your love or not, take the number of the first letter of your name, the number of the Planet, and of the day of the week, and all these numbers ye shall put together, and then divide them by 30. as you did before, and take your remainder, and seek in the wheele, and you shall find it; and then if it be in the upper half, you shall have your request, and if it be in the nether part, it is contrary: And thus may you do of all other things which you would know: you must consider that the numbers in the Wheele passe not 30. as ye

shall

shall finde them beginning with 1, 2, 3, and 4. consequently to 30. as in the Wheele you may see.

An Alphabet to know which of the two that fight, or go to Law one against another, shall have the Victory.

A	B	C	D	E	F	G	H
1	3	22	24	22	3	7	6
I	K	L	M	N	O	P	Q
20	1	10	33	13	8	13	7
R	S	T	V	X	Y	Z.	
13	9	8	2	6	6	4.	

For to understand and practise this Alphabet rightly, you must first know the proper names of the Parties which is to fight or go to law one against the other, then with the same names in Latine in the nominative case singular, observing the true Orthographie, and according to the Alphabet, joyne unto each Letter of the same names the number unto him appertaining, following the portraicture here before written, and summe the said numbers together; that is to say, each man by himself, and when ye have put them all together, divide them by 9. and that which remaineth

remaineth on the one part and on the other, the division being made, you shall no doubt readily find it. After this, behold the Rules which follow, whereby you may know what shall happen to the one and the other: And if it fortune that in the dividing the whole by 9, there remain nothing, you must take the least number of 9. for that must then serve in this purpose, as you shall hereafter know more at large by experience.

It doth not chance once in a thousand times, that two Persons which do go to fight, or do go to law one against the other, should be of one very name, therefore look to know their true names: And to the end that you may the better understand this Rule: Put the case that Peter and Paul should fight one against the other; if you do then examine that which is said before, you shall know the thing that shall happen; yet must you know that God is Governour and Disposer of all things, and can change and alter them at his pleasure; but we speak according to the influence and course of the Stars; and here

P	13		P	13	
E	22	67 makes seven	A	1	37 makes 4.
T	8	times nine.	V	2	times 9.
R	13		L	10	
V	2	resteth 4.	V	2	rests 1.
S	9		S	9	
Sum 67.			Sum 37.		

And so by this example is shewed unto you the names, the numbers, and the summes of them, with their divisions by 9. So that they being divided and summed, there resteth 4 to Peter, and 1 to Paul. The Table following sheweth which of the Persons shall be Conquerour, according to the Rule going before.

1	The Conqueror is of	3	5	7	9
2		1	4	0	8
3		2	5	7	9
4		1	3	6	8
5		2	4	7	9
6		1	3	5	8
7		2	4	6	8
8		1	3	5	7
9		2	4	6	8

To know whether a Person do tell the truth, or not.

You must write his or her name in Latine, that you would prove this practice by, and likewise

wise the name of that day that they told you the tale, and add unto each of those letters the number thereunto belonging, as you shall see by this Alphabet following, and put all those numbers into one total sum, and add thereunto 26. and then divide the whole total sum by 7. and then if the remainder be even, the person hath not told you the truth; but if it be uneven, they have told you the truth.

A	8	C	D	E	F	G	H
10	2	22	4	14	6	16	7
I	K	L	M	N	O	P	Q
18	11	11	12	4	14	6	16
R	S	T	V	X	Y	Z	
8	18	10	2	2	4	14	

To know whether the Husband or Wife shall die first.

To know and understand the resolution of this question, you must write the proper names both of the Man and of the Woman in latine, and put to each letter in them the number of it belonging, as ye found it in the Alphabet before, and putting all these numbers into the total sum, divide them by 7.

and

and then if the remainder be even, the Woman shall die first, and if it be uneven the Man shall die first.

To know if a Woman be with child, whether she shall have a Boy or a Girle.

Write the proper names of the Father and Mother, and of the Month that she conceived with child, and adding likewise all the numbers of those letters together, divide them by 7. and then if the remainder be even it will be a Girle, if uneven it will be a Boy.

To know if a Child new-born, shall live or die.

Write the proper names of the Father and of the Mother, and of the day that the Child was born, and put to each letter his number, as ye did before, and unto the total sum being collected together put 25. and then divide the whole total by 7. and then if the remainder be even, the Child shall die by and by: and if it be uneven it shall live.

To

To know whether a Wife be honeſt, or diſhoneſt.

Write the name of Wife, and of her Mother, and put the number unto each letter, as is aforeſaid, and unto the total ſum put 15, and divide it by, and then if the remainder be uneven, ſhe is an honeſt Woman; but if it be even ſhe is diſhoneſt.

You muſt alwayes write the proper names in Latine, according to the true Orthography.

To know what Planet hath dominion in the Nativity of any Perſon.

1	2	3	4	5	6	7	8
A	B	C	D	E	F	G	H
9	10	20	30	40	50	60	70
I	K	L	M	N	O	P	Q
80	90	100	200	300	400	500	
R	S	T	V	X	Y	Z	

Take the numbers of every letter of the proper names in latine of the party you deſire to know, and of his or her Father or Mother, by the Alphabet above-ſaid, then add all

all the said numbers into one total summe; then divide the same by 9. and then if 1. or 4. remain, it sheweth the Planet ☉ to have dominion. If 2. or 7. the ☽. If 3. ♃. If 5. ☿. If 6. ♀. If 8. ♄. If 9. ♂. In like manner is known under which of the twelve celestial Signes any person is born: To try the same, summe together the Persons name, his Father and Mothers names, as aforesaid, and divide the same total by 12. then if 1. remains, it signifies ♌. if 2. ♒. 3. ♍. 4. ♐. 5. ♉. 6. ♑. 7. ♈. 8. ♎. 9. ♏, ♋. ♏. 11. ♓. and 12. ♊.

The number of the Planets, and their Characters.

55.	78.	39.	34.	45.
Saturnus.	Jupiter.	Mars.	Sol.	Venus
♄	♃	♂	☉	♀

114.	45.
Mercurius.	Luna.
☿.	☽.

The number of the dayes of the week.

106.	52.	52.	103.
Sunday,	Munday.	Tuesday.	Wednesday.
☉.	☽.	♂.	☿.

31,	68.	45.
Thursday.	Friday.	Saturday.
♃.	♀.	♄.

FAIRES.

FAIRS.

The Names of the principal Fairs in England *and* Wales, *together ſet forth; with the Moneth, Day, and Place where they be kept, more largely then heretofore.*

Fairs in January.

THe 3 at Llanibithew, the 5 at Hicketford in Lancaſhire. The 6 being Twelfth day at Salisbury, at Brittow, the 7 at Llanginnie, the 25 at Briſtol, at Churchingford, Graveſend, the 31 at Llandiffel.

Fairs in February.

The 1 day at Bromley in Lancaſhire, the 2 at Bith, at Bickleſworth, at Bugworth, at Faringdon, at Codlemew, Linn, Maidſton, Reading, Beckleſfield, the Vizes in Wiltſhire, Whiteland. The 3 at Boxgrove, at Brimly, the 6 at Stafford for ſix dayes, for all kind of Merchandize without Arreſts; the 8 at Tragaron, the 9 at Landaff, the 14 at Owndle in Northamptonſhire Feverſham, the 24 at Baldock, Bourn, Froom, Henly upon Thames, Higham ferries, Tewkſbury, Uppingham, Walden, the 26 at Stanford, an Horſe fair.

Fairs in March.

The 1 at Langadog, Langevellih, Madrin, the 3 at Bremwelbraks in Norfolk, the 4 at Bedford, Oakham, the 8 at Tragarron, the 12 at Spaford, Stamford, Sudbury, Wooburn, Wrexam, Bodnam, and Aſſome in Norfolk, the 13 at Wye, Bodwin in Cornwal, and Mountbowin, the 17 at Parrington, the 18 at Sturbridge, the 20 at Aſesbury, Durham, the 24 at Llanerchemith, the 25 at St. Albons, at Aſhwel in Hartfordſhire, Burton, Cardigan, Cartwalden in Eſſex, Huntington, St. Jones in VVorc. Malden, Malpas, New-

caſtle, at Northampton, at Onay in Buckinghamſhire, at Woodſtock, at Witeland, at great Charte. The 30 at Malmesbury.

Fairs in April.

The 2 day at Hitchin, Northfleet, Rochford. the 3 at Leak in Staffordſhire, the 5 Walingford, 7 Darby, 9 Billingſworth, 22 at Stabford, the 23 Ampul, Bewdley, Browton, Briſtock, Bilſon, Bury in Lancaſhire, Caſtlecombs, Charing, Chichester, Engfield in Suſſex, Gilford, Biſhops-Hatfield, Hinningham, Ipſwich, Kilborough, Lonquer, Northampton, Nutley in Suſſex, St. Pombes, Sabridgeworth, Tamworth, Wilton, Wortham, Rilborough, Harbin in Norfolk, Sapſar in Hartfordſhire. The 25 at Beurn in Lincolnſhire, Buckingham, Caln in Wiltſhire, Cliffe in Suſſex, Colbrook, Dunmow in Eſſex, Darby, Innings in Buckinghamſh. Oakham, Uttoxiter, Winchcomb. The 26 at Tenderden in Kent, at Clete.

Fairs in May.

The 1 at Andover, Brickhil, Blackburn in Lancaſh. Chelmsford, Congerton in Cheſhire, Fockingham, Grighowel, Kimar, Leighton, Leiceſter, Litchfield if not on Sunday, at Lexfield in Suffolk, Linfield, Latriſſent, Louth, Maidſton, Oceſtry in Shropſh. Perin, Philipſnorton, Ponbridge, Reading, Rippon, Stanſted, Stow the Old, Stocknailand, Tuxford in the Clay, Uſk, Haveril, Warwick, Wendover, VVorſeworth. The 2 at Powlthcley in Carmarthenſhire, the 3 at Abergavenny, Aſhborn peak, Arundel, Bramyard, Bala, Cherſey near Oatlands, Chipnam, Churchſtreton in Shropſh. Cowbridge in Glamorganſhire, Darby, Denbigh, Elſtow by Bedford, Hinningham, Merthir, Mounton, Noneaton, Huderafield, Ratſdale in Lancaſh. Tidnel, Waltham Abbey, Thetford in Norfolk. The 5 at Merchenleth in Mourgomeryſh. The 6 at Almsbury, Hoy, Knighton. The 7 at Bath, Beverley, Hanſlop, Newton in Lancaſh. Hatesbury, Oxford,

ſord, Stratford upon Avon. The 8 at Maidſton, The 10 at Aſhborn in the *Peak*, the 11 at Dunſtable, the 12 at Greys-Thorrock in Eſſex, the 13 at Bala in Meriton, the 15 at VVelchpool in Mountgomery. the 16 at Llangarranagge in *Cardiganſhire*, the 19 at Mayfield, Odehill, Rocheſter, Wellow, the 20 Malmſbury, the 25 at Blackburn, the 29 at Crambroke, the 31 at *Perſhore*.

Fairs in June.

The 3 at Alesbury, the 9 at Maidſton, the 11 at Holt, Kinwilgate in *Carmarthenſh* Lanibither, Lanwiſt, Landinaladar, Maxfield, Newborough, Newcaſt. in Elim, Oakham, Wellington, Newportpannel, Skipton upon Stow, Bremwel in Norfolk. The 13 at Newton in Kedwen, Mountg. the 14 at Bangor, the 15 at Vizes, Perſhore, the 16 at Bealth, Newport, the 17 at Hadſtock, Higham ferries, Lanigrolling, Towgreon the 19 at Bridgenorth, the 21 at Yſtradmerick, the 22 at St. Albons, Shrewsbury, Durham, Darby, the 23 at Barnet, Caſtle-Ebidien, Dolgelly, 24 at Aſhborn, St. Anns, Awkingborough, Bedford, Bedle, Beverley, Biſhopscaſtle, Boughton green, Boſworth, Brecknock, Bromſgrove, *Cambridge*, Colcheſter, Crambrock, *Croydon*, Farnham, Gloceſter, Halifax, Hartford, Harſton, Horſham, Hurſt, Kingſton, War, Kirkham Aund, Lanc. Leiceſter, Lincoln, Ludlow, *Pemſey Preſton*, Reading, Rumford, Shaftsbury, Stratſtock, Tunbridge, VVakefield, VVenlock, VVeſtcheſter, Windſor, Wormſter, York. The 26 at Northop, the 27 at Burton upon Trent, Folſtone, Landegain, the 28 at Heſcorn, Machenleth, St. *Pombes*, Royſton, the 29 at Aſhwel, Barkhamſted, Bennington, Bala, Balance, Bolton, Bromly, Buckingham, Buntingford, *Cardiff*, Gorgange, Odeſdon, Holdſworth, Horndon, Hudderfield, Lewer, Knotsford, Lempſter, Lamorgan Lendeber, Mansfield, Marleborough, Peterfield, Pontſtephen, Sarſtrange, Sennock, Mountſorril,

Mounſtril, Onay, Peterborough, Southam, Strafford, Stockworth, Sudbury, Thorrock Grayes, Upton, Tring, at Wem, Weſtminſter, Witney, Woolverhampton, Woodhurſt, York. The 30 at Maxfield.

Fairs in July.

The 2 day at Aſhton Underline, at Congerton 3 dayes at Huntington, at Rickmanſworth, at Smeath, at Swernſey, VVoinborn. The 3 at Haverſon, the 5 at Burton upon Trent, the 6 at Haverhull, Lambither, Llanidlas. The 7 at Albridge, Burntwood, Chipping-norton, Caſtlemain, Chappelfreſh, Canterbury, Denbigh, Emlin, Haverford, Richford, Shelford, Sweacon, Tenbury, Teſhavemick, Vizes, Uppingham, 11 at Lidde, Parthey. 13 at Fodringhay. 15 Greenſtead Pinchback, 17 Stevenage, Bealth, Kelmes, Leek, Llanvilling. 20 at VVinchcomb, Anferton, Barkway, Barley, Boulton, Bowlen, Cateſly, Chimmock, Coolidge, Llanibithener, Neath, St. Margarets, Odiham, Tenbie, Usbridge, VVoodſtock. 21 at Bainards caſtle, Battlefield, Bickleſworth, Billoricay, Redburn, Bridgenorth, Broughton, Colne, Clitheral, Colcheſter. 22 at Irkleton, Keſwick, Kimolton, Kingſton, Maudlen-hill, Hey, Marlborough, Newark upon Trent, Norwich, Church Ponterley, Ridwalley, Roking, Stoniſtratford, Stokesbury, Turbury, VVitheral, VVithgrige, Yadeland, Yern, 23 at Carnarvan, Cheſton. 25 at Abington, Aſhwel, Aldergam, Baldock, Barkhamſtead, Bilſon, Boſtone, Briſtowre, Briſtol, Bromſgrove, Bromley, Broadcke, Buntingford, Camden, Capel Jago, Chicheſter, Chihol, Derby, Doncaſter, Dover, Dudley, Erith, Hatfield, St. James London; at St. James by Northampton, Ipſwich, Kingſton, Liſle, Reading, Richmond in the North, at Roſs, at Saffronwalden,

at

at Shaftnal, at Skipton, at Stamford, at Stackpool, at Stone, at Themblegreen. at Thickham, at Thrapſtone, at Tilbury, Trowbridge, Walden, VVarrington, VVetherby, VVigmore. The 28 at Aſhwel, at Canterbury, at Chappel-frith, Horſham. The 30 at Stafford.

Fairs in Auguſt.

The firſt day at Bath, at Bedford, at Chepſtow, at Dunſtable, at St. Eedes, at Exeeter, at Feverſham, at Flint, at Hay, at Horſnay, at Kaermarthen, at Kaergwilly, at Llantriſſent, at Llawiwin, at Ludford, at Loughborough, at Malling, at Newton in Lancaſhire, at Newcaſtle upon Trent, at Northamchurch, at Rumney, at Shrewsbury, at Selborn, at Selby, at Thraxſted, at VVisbich, at Yellane, and alſo at the city of York. The fourth day at Radnor, and at Linton. The tenth day at Abchurch, at Banbury, at Blackamore, at Bodwin, at Br[illegible]ford, at Chidley, at Chidley, at Choreley, at Croyley, at Diſtringdiwich, at Doncaſter, at Farnham, at Fodriſham, at Fulſea, at Harley, at Hawckhurſt, at Horncaſtle, at Hungerford, at Kellow, at Kenwilgal, at Kilgarron, at Ludlow, at Martas, at Melton-mowbray, at Mearworth, at Newborough, at Oundle. at Rugby, at Sedole, at Sherborn, at Toceter. at Waltham Abbey, at VValden, at Weydon, at VVormſter, at VVinſtow. The fifteenth day at St. Albons, at Bolton, at Cambridge, at Carliſle, at Cardigan, at Ciſborough, at Goodhurſt, at Hinckley, at Huntington, at Laton, at Matleborough, at Newin, at Northampton, at Newport in Monmouthſhire, at Preſton, at Raiardargwy, at Roſs,

at Stow in Lincolnſh. at Stroud, at Swanley, at Turbury, at Wakefield, at Whitland, at Yminith. The 25 at Aberconwey, at Aborough, at Aſhby-de-la-zouch, at Beggars-buſh, at Bromley Slag, at Bridgeſtock, at Chorley, at Croyley, at Crowland, at Dover, at Daringdon, at Grimby, at Harewood, at Kidderminſter, at London, at Mountgomery, at Monmouth, at Nantwich, at Northallerton, at Norwich, at Orford, at Sudbury, at Tewksbury, at Tuddington, at Watford. The 28 at Aſhford, at Daintry, at Sturbridge, at Wan, at Taliſarngreen, at Welchpool. The 29 at Brecknock, at Colby, at Carmarthen, at Kaerwis, at Okeham, at Watford.

Fairs in September.

The firſt day at Chappelſilvie, St. Giles, at Neath. The 7 at Ware, at Woodburyhill. The 8 at Atherſton, at Bewmaris, at Blackborn, at Brewood, at Bury in Lancaſhire, at Cardigan, at Cardiff, at Charton, at Chaulton, at Drayton, at Driſield, at Gisborough, and at Gliborn, at Hartford, at Huntingdon, at Llandiſſel, at Maldon, at Northampton, at Partney, at Reculer, at Smeath, at Snide, at Southwark, at Sturbridge, at Temby, at Ulceſter, at Wakefield, at Waltham on the Woulds, Weſt [illegible]. at Whiteland. The 12 at Tuxford, at Worſeworth, at Woolpit. The 13 at Newtown, Redwin, Powlrheley, at Varſley. The 14 at Abergavenny, at Barſley, at Churchſtretton, at Cheſterfield, at Denbigh, at Hidome, at Hesbury, at Munckton, at Newborough, at Newport, at Penbad, at Rippon, at Richmond, at Roſs, at Rockingham, at Smalding, at Stratford upon Avon, at Waltham Abbey, at Wotten under hedge. The 15 at Raiardagwy. The 17 at Cliffe, Llanidlas. The 20 at Llanvelly, at Ruthin. The 21 at Abergwilly, at Baldock, at Bedford, at Braintry, at Brackley, at Malden-pulwick, at Canterbury, at Dover, at Clapon, at Croydon, at Daintry, at

Eaſtred,

Eastred, at St. Edmondsbury: at Helmsly, at Holden, at Katherine hill, at Knighton, at Kingston, at Ware, at Marleborough, at Malden, at Mildnal, at Nottingham, at Peterborough, at Shrewsbury, at Stratford, at Vizes, at Wendover, at Witheral, at Woodstock. The 23 at Pancridge in Staffordshire. The 24 at Llanvilling, at Malton a week. The 26 at Darby. The 28 at Dolgeth, at Kaermarthen. The 29 at Aberconwey, at St. Albons, at Ashborn Peak, at Balmstock, at Basingstock, at Bishopstratford, at Blackburne, Besterrunningham, at Bukland, at Burwel, Canterbury, Cehich, at Cockermouth, at Market Deeping, at Michael Dan, at Headley, at Heay, at Higham-ferries, at Hull, at St. Ives, at Kingston, at Killingworth, at Kingsland, at Lawenham, at Lancaster, at Leicester, at Llanidlas, at Llanvihangel, at Llochir, at Ludlow, at Malden, at Marchenleth, at Methir, at Newbury, at Selby, at Shelford in Bedfordshire, at Sittingborn, at Stow Linc. at Tuddington, at Uxbridge, at Weybill, at Weymer seven dayes, at Westchester, at Witham, at Woodham-ferry.

Fairs in October.

The 1 at Banbury, at Caster. The 2 at Salisbury, The 3 at Boulton in the Moors. The 4 at St. Michael the 6 at Havent in Hampsh. Maidstone in Kent. The 7 at Bishopsstratford, at Chichester, at Hereford, at Llanibither, at Pontstephen, at Swansey. The 9 at Ashborn Peak, at Blith, at Devizes, at Gainsborough, at Harborough, at Sabridgeworth at Thorrock greys. The 12 at Bolton furnace, Llangoveth. The 13. at Aberfrow, at Charing, at Croston, at Colchester, at Drayton, at Edmonstow, at Gravesend, at Hitchin Newp. at Hodnet, at Leighton bussard, at Marshfield, at Newport in Munmouthshire, at Royston, at Stopforth, at Staunton, at Tamworth, at Windsor. The 18. at Ashwell, Banbury, Barnet,

Brickhill, Bridgenorth, Biſhops-hatfield, Burton upon Trent, Charleton, Regis, Cliffe, Ely, Faringdon, Henly in Arden, Holt, Kidwelly, Isk, Low hadden, at Marloe upon Thames, Middlewich, Newcaſtle, Radnor, Thirſt, Tiſdale. Tunbridge, Uphaven, VVellingborough, VVigban, VVrigley, York. 19 at Frideſwid by Oxford. 21 at Saffronwalden, Ciceſter, Coventry, Hereford, Llanibither, Lentham, Stockſley. 23 at Bideſworth, Knotsford, Dow, Ratſdale, Preſton, VVhitchurch. 25 at Beverley. 27 at Darnton. 28 at Aberconwey, Aſhby de la zouch, Biderden, Hallaton, Hartford, Lemſter, Llanedy, Newmarket, Oxford, Preſton Aund. Stanford, Taliſarn green, VVarwick, VVillon, Wormſter. 30. at Abermales, Chelmsford, Ruthin, Powltheley, Stockſley, Wakefield. On Martinmas day at Darnton.

Fairs in November.

The 1 day at Bickleſworth, Caſtlemain, Kellome, Mountgom. Ludlow. 2 at Belchinglie, Biſhopscaſtle, Elſemere, Kingſton upon Thames, Leek, Loughborough, Layfield, Marfield, York. 3 at Kaermarthen. 5 at Welchpool. 6 at Andover, Bedford, Brecknock, Hartford, Lesford, Mailing, Marton in Holderneſs, Newport pond, Pembridge, Salford, Stanley, Trigney, VVellington, VVetſhod. 10 at Aberwingreen, Lenton in Nottinghamſhire, 7 dayes at Llanibither, Rugby, Shifnal, Wem. 11 at Aberkennem, Boetlingham, Dover, Folkingham, Marlborough, Monmouth, Newcaſtle, Emlin, Shafesbury, Skipton in Craven, Tream, Withgrig, York. 13 at St. Edmondsbury, Gilford in Surrey. 15 at Llanithimety, Marchenlete, VVellington. 17 at Harlow, Hide, Lincoln, Northampton, Spalding. 19 at Horſham in Kent. 20 at St. Edmondsbury, Health, Ingarſtone. 22. at Penibont, Sawthey. 23 at Bangor, Bwelth, Carlin, Froome, Kaieſcrois, Ludlow, Sandwich, Tuddington. 25 at Higham-ferries. 28 at Aſhborn peak. 29 at Lawreſt.

30 at

30 at Ampthill, Baldock, Bedford, York, Bewdly, Boſton Mart, Bradford, Collingborough, Cobham, Gubley, Endfield, Gargreen, Greenſtead, Harley, Kimolton, Maidenhead, Maidenbrack, Narbert, Oceſtry, Peterfield, Pecores, Preſton, Rocheſter, Wakefield, Warington.

Fairs in December.

The 1 at Tutbury 5 at Dolgeth, Newton, Puckley, 6 at Aryndle, Baſed, St. Needs, Exeter, Grantham, Hendingham, Hethin, Hornſay, Norwich, Sennock, Spalding, Woodſtock. 7 at Sandburſt. 8 at Bewmaris, Clitheral, Helxome, Kaerdigan, Kimar, Leiceſter, Malpas, Northampton, Whitland. 21 at Hornby 22 at Llandilavawr. 29 at Canterbury, Royſton, Saliſbury.

A Note of the moveable Fairs in England *and* Wales.

FRom Chriſtmas till June every Wedneſday at Northallerton. The 3 Mondays after Twelfth day, at Hinckley in Leiceſterſh. The Tueſday after Twelfth day, at Melton-Mowbray, and an Horſe Fair at Salisbury. The Thurſday after Twelfth day, at Banbury, Littleworth; and every Thurſday for 3 weeks. Friday after Twelth day, at Litchfield. On Shrove Monday at Newcaſtle under Line. On Aſh-Wedneſday at Abington, Cardain in Gloceſterſhire, Ciceſter, Dunſtable, Eaton by Windſor, Exeter, Folkingham, Leiclifield, Royſton, Tamworth, Tunbridge. On the firſt Thurſday in Lent, at

Ban-

Banbury. On the first Monday in Lent, at Chesay, Chichester, Winchester. On the first Tuesday in Lent at Bedford. On the fourth Monday in Lent at Odiham, Saffron-Walden, Stanford. On Friday and Saturday before the fifth Sunday in Lent, at Hartford. On the Monday before the Annunciation, at Denbigh, Kendal, Wisbich. On the fifth Monday in Lent, at Grantham, Helxome in Sussex, Salisbury, Sudbury. On Wednesday before Palm-Sunday, at Drayton. On Thurs. before Palm-Sunday, at Llandissel. On Palm-Sunday Eve, at Alesbury, Leicester, Newport, Pomfract, Skipton, Wisbich. On Palm-Monday, at Billingsworth, Kendal, Llandanren, Worcester. On Wednesday before Easter, at Kaerling, Llanguilling. On Maundy-Thursday, at Kettering, Sudminster. On Good-Friday at Acton-Burnel, Amphil, Bishops-castle, Brenton, Bury, Charing, Engfield, Gilford, Hinningham, Ipswich, Lonquer, Meliain, Nutley, St. Pombes, Risborough, Rothecum. On Tuesday in Easter week, at Brails, Daintry, Hitchin, Northfleet, Rochford, Sanbich, Ashby-de-la-zouch. On Monday in Easter week, at Gainsborough a Mart, Onay, Dryfield. On Wednesday in Easter week, at Wellingborough, Beverley, Redburn. On Friday in Easter week, at Darby. On Saturday, at Skipton. On Monday after Low-Sunday, at Eicklesworth,

worth, Eveſham, Newcaſtle. On the Monday after Eaſter, at Lowth. In Rogation week, at Beverley, Enfield, Rech. On Aſcenſion Eve, at Abargely, Darking. On Aſcenſion day, at Bewmorris, Biſhop-Stratford, Bradſtead, Brunningham, Bridge-North, Burton, Chappel Frith, Chappel Kinon, Eccleſhal, Eggeſtrew, Hallaton, Kiddermineſter, Lutterworth, Middlewich, Newcaſtle, Rippon, Roſs, Stapport, Sudminſter, Vizes, Wigam. Yaun. On the Monday after Aſcenſion day, at Thraxſtead, Burſington. Wedneſday after Aſcenſion, at Shrewsbury. Friday after Aſcenſion, at Ruthin. On Whitſon Eve, at New-Inne, Skipton in Craven, Wisbitch. On Whitſon Monday, at Grib, Kirby-Steven, Lenhim, Ratſdale, Rie-hill, Salisbury, Agmondſham, Amerſon, Appleby, Bickleſworth, Bradford, Bromyard, Burton, Chicheſter, Cockermouth, Darrington, Eveſham, Exceter, Harts-green, St. Ives, Linton, Owndle, Rigate, Shelford, Sittingborn, Sleeford, Mitliome, Whit-Church, Darrington in the North, Dryfield, Stockheer. On Whitſon Tueſday, at Aſhby, Canterbury, Daintry, Elſemere, Epping, Farringdon, High-Knotsford, Laiton-Buzzard, Lewes, Longuer, Long-Milford, Llanimthevery, Melton-Mowbray, Midhurſt, Monmouth, Perith, Rochiford, Oringſtock. On Wedneſday, at Llanbedder, Llandeby, Leek,

Newark

upon Trent, Pontsteven, Royston, Andover. On Thursday at Cukefield, Kingston. On Friday at Cockshal, Darby, Stew in Guellin. On Trinity Eve at Pomfret, Rowel, Skipton. On Trinity Monday, at St. Mary-Awk, Kendal, Heunslow, Southcave, Stokelly, Briswel, Raily. Spisby, Watford, Tunbridge, Vizes. On Tuesday at Abergavenny, Radnor. On Wednesday at Aberstrow. On Corpus Christi day at St. Anns, Banbury. Bishop-stratford, Brimmingham, Carewid, Eggleserew, Hallaton, Halig. Kidderminster, Llanwist, Lanimerchemeth, Neath, Newport, Prescor, St. Eedes, Stamford, Stopport, Newbury, Hempsted, Ros. On Friday after at Coventry, Chepstow. On Monday after at Belton, Stamford. Monday after the 3d. of July at Haveril. On Sunday fortnight after Midsummer, at Fodringhay. On Monday before S. Bartholomew at Sanbitch. On Monday after St. Michael, at Falsely, St. Faiths by Norwich, St. Michaels. On Tuesday at Salisbury. On Thursday at Banbury. Monday fortnight after Whits. at Darnton; and so every Mond. fortnight until Christmas. A fair at Burnham-westgate in Norfolk, Lamas Eve, and five dayes after.

An Advertisement of Books.

The works of W. Fenner, *B. of Divinity.*

A heavenly Treatise of the Divine Love of Christ, by J. Preston, D. D.

Pleni-

Plenitudo Fontis; *or, Christs fulness and Mans emptiness, by the same Authour.*

Two Treatises, viz. *the Christian Freedom, and the Deformed form of a formal Profession.*

The Christian freedom; or, the Character of the Gospel; shewing the priviledge and prerogative of the Saints by vertue of the Covenant.

The Life and Death of Dr. Martin Luther, *the passages whereof have been taken out of his own and other Godly and most Learned mens writings, who lived in his time.*

Justice justified; or the Judges Commission opened: in two Assize Sermons, Preached before the Judges of Assize.

The best Name on earth: together with several other Sermons lately preached at St. Brides, *and in other places, by* Tho. Fuller, D.D.

Notes upon Jonah, *by* Thomas Fuller.

Triana: or a three-fold Romanza of Mariana, Paduana, Sabina.

Ornitho-logie; or the speech of Birds. Also the speech of Flowers; partly Moral, partly Mystical.

The most glorious Star; or Cœlestial constellation of the Pleiades, *or* Charles Wane.

Divine Meditations.

A continuation of the History of Argalus *and* Parthenia.

Regale Lectum miseriæ; *or, A Kingly Bed of Misery.*

Choice

Forms of Prayer, by several Reverend and Godly Divines.

A brief instruction concerning the Holy Sacraments.

Dives *and* Lazarus, *or rather Deviliſh* Dives.

The High-way to Happineſs.

The Chriſtian Sword and Buckler.

A Dream of the Devil and Dives.

A Cenſure of that Reverend and Learned man of God, Mr. John Cotton, *lately of* New-England, *upon the way of Mr.* Henden *of* Bennenden *in* Kent.

The wonderful and moſt deplorable Hiſtory of the later times of the Jews, *and of the City of* Jeruſalem.

The pleaſant hiſtory of the Gentle Craft, ſhewing what famous men have been Shoo-makers.

Directions for Writing: ſet forth for the benefit of poor Schollars, where the Maſter hath not time to ſet Copies.

A Manual of moſt experienced, excellent, and profitable ſecrets belonging to Phyſick and Chyrurgery; for all thoſe Diſeaſes *that are moſt predominant and dangerous (curable by Art) in the Body of Man.*

Markhams *Method; or Epitome.*

The Art of Courtſhip, by which Young Ladies, Gentlemen, and Forreiners, may be fitted with all variety of elegant Epiſtles, witty Dialogues, eloquent Expreſſions, complemental Ceremonies,

remonies, amorous Answers, [illegible] *guage, suitable to every occasion.*

The Rape of Lucrece, *committed by* Tarq[illegible] *the sixth, and the remarkable judgements th*[illegible] *befel him for it.*

The History of the Golden Eagle; being both delightful and profitable.

The Miller and King; or the merry Progress and Hunting of King Henry *the* 2d. *in the Forest of* Sherwood *in* Nottinghamshire; *with the pleasant pastime and merry conferences with the Miller of* Mansfield *and his Son.*

The Book of merry Riddles.

The Parliament of Pismires; or a most dilightful History of the famous Clothier of England, *called* Jack *of* Newbury: *in the dayes of King* Henry *the* 8th. *how he was beloved of his Mistress above all her wealthy Sutors; what great and valiant things he did for* England, *and the great number of Poor he daily cherished.*

The second part of Argalus *and* Parthenia, *by* John Quarles *Gent.*

The judgement of the Urine and Pulse, with the Physicians help attending the Chyrurgeons Sanctuary for such accidents as endanger life.

Reader, *be pleased to take notice, That this* Book of Knowledge, *having been severall times Printed with much approbation; It is now Re-printed with very much Additio*[illegible] *nothing of the old omitted: It is n*[illegible]

Gentle forms further Addition or alteration is and be expected.

Likewise there is another Book lately Printed, intituled, The pleasant History of *Thomas* of *Reading*; *or,* The six worthy Yeoman of the West, *corrected and inlarged.*

The Government of Cattle.

Gentle Reader, *I desire thee to take notice, that there is a piece of Poetry lately published, called* Dimagoras, *written by Mr.* Quarles, *which I need not stand to commend; in respect that the Author is sufficiently well known to the World.*

There is another excellent Book lately extant, called, The Art of Courtship, *which before was never Printed; it hath passed the perusal of many iugenious Gentlemen, who are pleased to afford it that commendations, which indeed it justly deserves.*

There is a Picture of King CHARLES the Second *on Horseback, with Armor, Drums, Trophies,* &c. *the likest Picture yet extant.*

All to be sold by *John Stafford*, in *George-Yard*, near *Fleet-Bridge, London.*

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logues, cl

FINIS.

The Preface.

Courteous Reader,

I Have not thought fit to trouble thee with a long Preface, but only to tell thee, that I have endeavoured to make this Book as plain and easie as I could, and to that end have used the most familiar words I could find, and such as I thought would be best understood by the Vulgar People, for whose sake I undertook this Work, and have therefore avoided all Words of Art, and Terms of Learning, as much as I could, and have used the Words of Art, and Terms of Learning, as much as I could, and have used the Words of Art, and Terms of Learning, as much as I could, and have used the

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